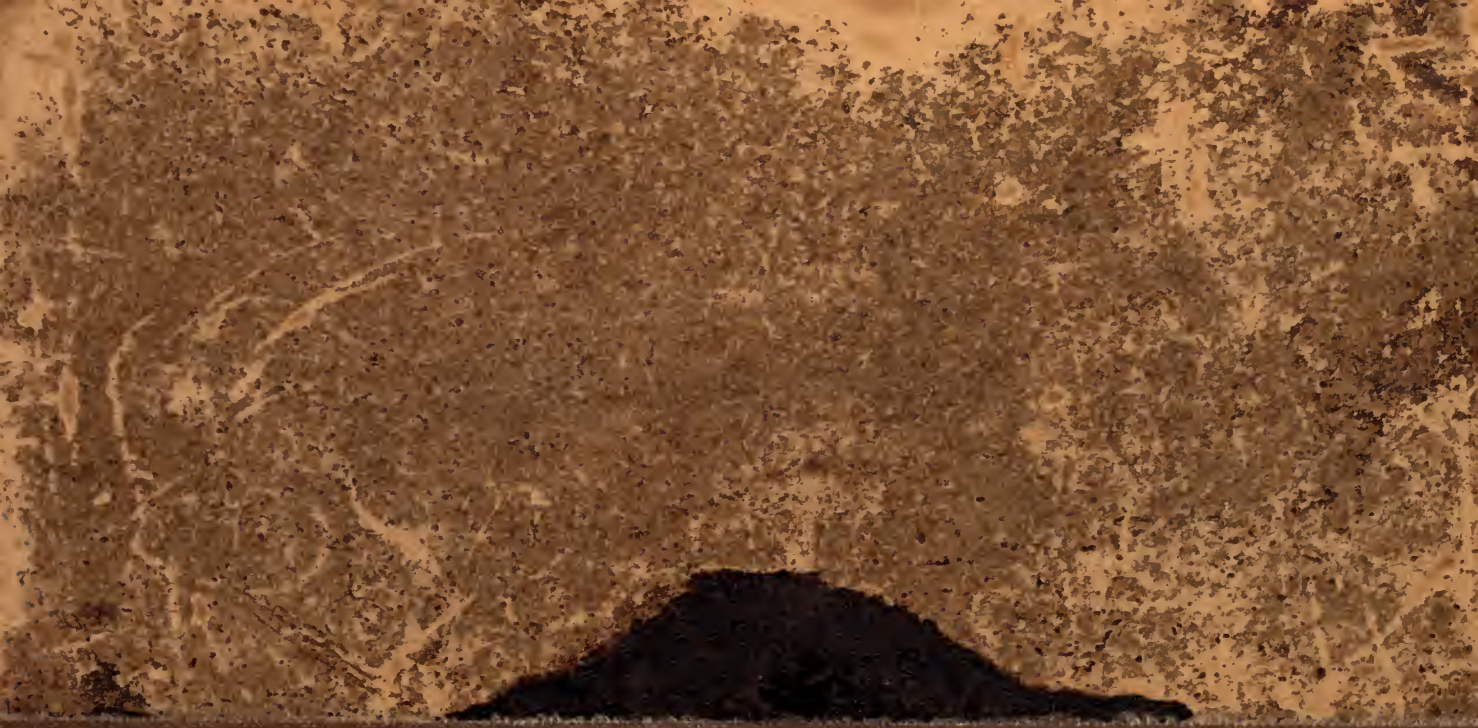

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Steven Sculp.

LADY MARY VERE.

Pub.d by R. Ogle Holborn London 1.st June 1804

MEMOIRS

OF

EMINENTLY PIOUS WOMEN,

WHO

WERE ORNAMENTS OF THEIR SEX, BLESSINGS TO THEIR COUNTRY, AND EDIFYING EXAMPLES

TO THE

CHURCH AND WORLD.

By THOMAS GIBBONS, D. D.

To which is now added, a

SECOND VOLUME,

CONTAINING

THE LIVES OF MANY OTHERS EQUALLY EXEMPLARY IN EVERY GRACE WHICH CAN ADORN THE FEMALE CHARACTER.

By the Rev. GEORGE JERMENT.

IN TWO VOLUMES,

EMBELLISHED WITH FIFTEEN PORTRAITS.

——"Chief women not a few."—Acts xvii. 4.
"Be followers of them who, through faith and patience, inherit the promises."—Heb. vi. 12.

VOL. I.

LONDON:

Printed by W. Nicholson, Warner Street,

FOR R. OGLE, GREAT TURNSTILE, HOLBORN;
OGLE AND AIKMAN, EDINBURGH; M. OGLE, GLASGOW;
M. M'CALLEY, AND T. JOHNSTON, DUBLIN.

1804.

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PREFACE.

THE Female sex, at all times, and especially in a frivolous and giddy age, are objects deeply interesting to every man of sense, sensibility, morality, and piety. In domestic life they occupy a conspicuous and important station. The character of the mother, more than that of the father, frequently stamps the character of a whole family: and it is a curious fact, that while children usually derive their bodily constitution and cast of countenance from their father, the understanding and temper commonly resemble those of the mother. Of insinuating address, necessarily intrusted with the earliest part of education, almost constantly with children during the period of soft impression, presiding at table, mingling in the best amusements of life, and ministering to the sick;—women possess vast influence over society in all its great branches and various ramifications.

Females have been celebrated for their personal or mental accomplishments: some for beauty and gentleness, some for learning and taste, and some even for political skill and

martial prowess. Qualities of the first class alone draw and fix the heart; those of the second command our esteem; while those of the third may procure respect, and excite admiration, but can never attract our love.

What constitutes however, the principal value of a woman? What chiefly makes her an HELP MEET for man? None of the qualities which we have specified; and far less the desire and power of glittering at a ball, of directing the ceremonial of a route, or of leading the fashion. There is a thin shade between excessive gaiety and gross dissipation; and even the virtue of a fashionable lady is often suspected by both sexes. Chastity, or real purity of mind, language, and behaviour, ranks high in the scale of worth; and when united to a good understanding, a mild temper, and a feeling heart, irradiates the female character. Yet, pure and undefiled religion confers the brightest lustre, and is more honourable than any title, more ornamental than all the jewels of the East, and more odoriferous than the perfumes of Arabia. "Many daughters have done virtuously;" but she who fears the Lord excelleth them all. "Favour is deceitful, and beauty is "vain: but a woman who feareth the Lord, "she shall be praised."

The Bible is the only standard of moral excellence, and gives particular instructions to females how to attain both the estimable and the amiable qualities. It rises to principles

and dispositions; and descends to the dress, the walk, the look, the demeanor, the air. A great portion of the sacred scriptures contains miniature-portraits of distinguished women. The name *Eve*, prophetically given after the fall to the mother of the human race, seems to have referred principally to her character as the ancestor of the quickening Saviour, and the spiritual mother of those who should be made alive by the Second Man. *Sarah* is exhibited as a pattern of conjugal respect. *Hannah* poured out her soul before the Lord, and her countenance was no more sad. *Ruth*, the Moabitess, whose history is calculated to touch every spring of sensibility, clave to her mother-in-law, and to the God of Israel. The church of Christ, the everlasting husband, is described under the emblem of a chaste and lovely bride; and by the allegorical figure of a woman clothed with the sun. *Mary*, the mother of our Saviour was blessed among women; her soul magnified the Lord, and her spirit rejoiced in God her Saviour. *Elizabeth* walked with her husband Zacharias, in all the ordinances and commandments of the Lord blameless. *Anna*, the prophetess, departed not from the temple; but served God with fasting and prayers night and day: she gave thanks unto the Lord, and spake of him to all them who looked for redemption in Jerusalem. The first person whom Jesus raised from the dead was a female, the daughter of Jairus. The *Samaritan* woman knew the gift of God, and high was the eulogium which the discerner of the heart addressed to the woman of *Canaan*.

Jesus loved *Martha* and *Mary*. One woman poured on his feet precious ointment; another washed his feet with her tears, and wiped them with the hairs of her head. When the disciples forsook their master and fled, some of the tender sex were faithful, affectionate, undaunted; being the last at his cross, and the first at his grave.

Mary Magdalene was honoured to announce the resurrection of Christ to the disciples; and women composed a part of the first praying society after that event. *Dorcas* was full of good works. The heart of *Lydia* was opened, that she attended to the things which were spoken of Paul. At Thessalonica, some of the inhabitants believed and consorted with Paul and Silas; and of the *chief* women not a few. *Aquila* and *Priscilla* expounded to *Apollos* the way of God more perfectly. *Women* laboured with the apostle of the Gentiles, by domestic and serious ministrations; by their advice, example, and prayers. *Eunice* and *Lois* instructed young Timothy in the knowledge of the scriptures. We read of the "elect lady, and her children." Such names will be held in admiring and pleasant remembrance; while those of a *Zenobia*, a *Cleopatra*, a *Christina*, and of the *northern Semiramis*, shall sink into oblivion, or be recollected with pity and contempt.

Contrasted with the truly illustrious women, whose characters are enrolled in the annals of deathless fame, who would have

added dignity and splendour to a crown, and who possessed the highest nobility,—there are, in the sacred volume, sketches of wicked females. How just, and how horrid, the picture of queen *Jezebel!* The degenerate daughters of Israel are faithfully delineated by the hand of a master, and pass before our eyes in the following manner; "They are haughty, "and walk with out-stretched necks,—and "wanton eyes; walking and mincing as they "go, and making a tinkling with their feet." Alas! they have many successors and imitators in Britain. The whole modern system of female education is radically wrong, and extremely pernicious. Light and trivial accomplishments are preferred to the substantial, the useful, the necessary; *manners* are cultivated rather than *morals*; and to sing a pleasant song, or play on the *piano forte*, is deemed a greater acquisition, than to read the word of God, or any book, with propriety and grace. The very attire of a fine lady is a striking image of her mind; more than half-naked, gawdy, obtrusive, and repulsive. Some of them have outraged decorum, and prostituted their pens, in the cause of infidelity; a cause which tends to degrade and pollute the fair sex, to disannull their rights, and to poison their happiness. From these abandoned or thoughtless females, we turn away to women professing and *possessing* godliness.

Several uninspired pens have been wisely

employed in depicting the character of such women; and, among the *British* writers on this subject, the late Dr. *Gibbons* holds the most eminent place. His *two* volumes are here compressed into one; the less important or extraneous matter in his collection being omitted. Some, though very few, of the *lives* in his volumes are, for the same reason, entirely left out.

The SECOND VOLUME, now presented to the Public, was compiled from various sources; from old and scarce books or pamphlets, from modern and recent publications, from original manuscripts obligingly communicated to the Editor by ministers and others,—and several *lives* towards the end of this collection were written by himself. The Memoirs of a few distinguished names here inserted, are familiar to the religious world: but various particulars are here added on unquestionable authority, and the account is fuller than in any other book. The countess of *Huntingdon*, and lady *Glenorchy*, are instances of the truth of this remark.

The *Proprietors* have spared no pains and expence to render this work worthy of patronage; while the *Editor*, who has no pecuniary interest in it, cheerfully lent his aid in selecting, arranging, and amending the whole.

Dr. *Gibbons*, in his elaborate work, confined himself to *English* ladies, and to those

in high life. The second volume contains Memoirs of NINE *Scots* women, of *various* ranks, who were remarkably pious.

As the doctor, in his volumes, did not observe chronological order in the arrangement of names, the Editor has followed the same mode in the FIRST volume of the present work. In the SECOND, however, the order of time is generally observed. Thus, variety is introduced, as in a well-planned garden; which exhibits both apparent confusion and marked regularity.

Dr. *Gibbons* was the only writer in *Britain*, who published the lives of pious women on an extensive scale. Detached Memoirs, and outlines, particularly of the experience or exercise of female christians when dying, are not rare. But, that we may die the death of the righteous, it is necessary for us to know how they *lived*. This proper scale, extensive as it is in the work of Dr. *Gibbons*, in respect both of nature and numbers, is now greatly enlarged. These volumes embrace no less a period than TWO HUNDRED YEARS, and no fewer than FORTY-EIGHT godly women; the first volume containing 22 *lives*, and the second 26. We are compassed about with a great cloud of witnesses, who by their faith and its fruits obtained a good report. The materials for the *second* volume were so abundant, that it was difficult for the Editor to select. Many names of equal worth, he is convinced, remain in obscurity: but, it will console him to the last moment of his life,

if he has been the means of rescuing from oblivion the memory of even one valuable woman; especially if others, and particularly young ladies, be excited to imitate mothers in Israel.

This Work furnishes important lessons of instruction to both sexes, in particular to the fair and tender sex. These lessons will readily occur to intelligent and serious readers; but even *their* enlightened and pure minds may be stirred up by way of remembrance; and others are earnestly entreated to ponder the few remarks which follow, and which the tenor of this Work fully justifies.

The *reality* of *religion* is the *first* sentiment suggested by such a work. It contains demonstration, though of a different kind, equal to any in *Euclid*. Here we see piety, not in systems, not in books, not in discourses, not in profession alone; but in the formation of the temper, the conversation, and conduct,—living, breathing, acting. Can a calm and impartial observer attend to the vast collection of facts in these volumes, and not acknowledge the truth and power of godliness? The mode of ascertaining principles and facts by experiment is rational and wise. Philosophy, in some of its leading branches, adopts this mode: religion urges to be tried in the same way, and uniformly abides the trial. Behold *forty-eight* experiments, and a thousand more might have been adduced. If persons would make the experiment themselves, this

will furnish the most satisfying evidence. *She* who believeth, hath the witness in *herself*.

How is vital and experimental religion produced? By the power of divine grace, and by means of the word of grace. How consentaneous the latter to the former! All the women whose lives are here presented to the Public, expressly and repeatedly ascribe their goodness to sovereign mercy, and avow their firm belief and experience of the truths usually denominated *Calvinistic*. These are the only doctrines which become the power of God to salvation; and make a king's daughter, or a beggar's, all-glorious within.

For, genuine godliness is not confined to any rank. As all are by nature alike in a moral and spiritual sense, equally guilty and vile, weak and worthless; so, divine grace is a kind leveller of distinctions, and is no respecter of persons or classes. Though not many wise *women* after the flesh, not many mighty, not many noble are called; yet, to shew the sovereignty, and power, and riches of grace, some of every class are saved. The godly women pourtrayed in this Work, occupied various stations, from the rank of a *British* queen, down to the low degree of a menial servant; and now they cordially unite in the new song, "Thou hast redeemed us from "every kindred." But scripture, history, and daily observation, prove, that there is a greater proportion of religious females in the

middling and lower classes, than among the royal, the high, the gay, and the rich. The *lives* in the *second* volume were selected agreeably to this scale; and may be, therefore, expected to be more generally useful than the *first*.

In what period of life does genuine religion usually commence? Let the reader consult these volumes with care, and he will find that almost the whole of the godly women were converted in early youth. Scarcely any of them became serious after twenty years of age, and not one above thirty. Nor was the selection made on purpose to ascertain this fact, or to render it probable. The Editor perused a great variety of pieces, containing detached lives of pious women; and found the fact to be universal. He rejoices, indeed, to believe that some of both sexes are called in every period of life, from earliest youth to extreme old age. But where is the aged man, or woman, who did not seek and find the Saviour at an early period? Let young females consider this, and be both afraid and encouraged. Did any of the godly women, or gentlewomen, or ladies, here associated as sisters in the most endearing sense, repent that they knew Jesus Christ too early? No, no; divine grace taught them to lament the vanity of youth, though in that early period they were made to inherit substance, and to choose the good part; and those of them who saw many days reflected on the choice with approbation and complacence.

While these volumes exhibit a similarity of age with respect to the *time* of conversion, they contain great variety in other respects; not merely as to rank, but in point of religious advantages, of connections, of education, of habits, of modes and fashions. Yet, behold! a blessed uniformity of spiritual views, experience, and exercise. All of them deeply felt and lamented that they were sinners, though their conduct had been regular; to all of them Christ was precious, in his person, righteousness, grace, and laws; all of them experienced the necessity and utility of prayer, of public ordinances, and christian fellowship; none of them were conformed to the world in its false opinions, and sinful amusements; none were insensible to the pressure of remaining depravity in their own heart; none imagined themselves to be perfect; and none were without occasional darkness and distress of soul. The reader will observe among them a strong family-likeness, and a family-language; indicating that they were the children of God, and taught by his Spirit. There are different degrees of accuracy in the modes of expression; but the sentiments are precisely the same, and the very style is uniform. On what principle of reason will the enemies to religion account for this fact?

"Religion," may some say, "is very well "in its own place." Religion, strictly so called, has a place of its own,—its own exercises and expressions; christian prudence dis-

cerns the proper sphere, and moves in it: but true religion is a principle universally useful, and indispensably requisite; affecting all the relations and duties of life. These volumes shew its happy influence on the various characters of daughter, wife, mistress, mother, and companion; making the daughter dutiful, the wife kind and submissive, the mistress just and gentle, the mother compassionate, and the companion faithful. In nothing, perhaps, is the corruption of the heart more apparent, than in the neglect or careless performance of relative duties. Relations are the joints of society; and, as in the human body, corrupt and predominant humours usually break out *there*, so unsubdued depravity often discovers itself towards connections. But, the grace of God, which finally expels peccant humours, immediately corrects them,—and knits the joints together in love. None of the ladies, whose memoirs are here given, were scolds, flirts, gossips, tale-bearers, spendthrifts of time, gadders abroad, gamblers, or lovers of pleasures more than lovers of God; nor is it possible that a serious woman should habitually act in any of these detestable characters. The volumes now presented to the public inculcate, by example, one special branch of relative duty;—concern about the spiritual welfare of children and servants. Without this, religion is vain. The reader will observe, in the several *diaries*, the godly women, of every rank, adding prayer to instruction and reproof; and travailing as in birth, that Christ

might be formed in the hearts of their offspring and domestics. "Tremble ye women, "who are at ease; be troubled, ye careless "ones!"

But, are godly women exempted from affliction? Have not *they* peculiar trials? These volumes paint many a dark and distressing scene. We see the female heart overwhelmed, and in perplexity; we hear deep calling unto deep; we behold solitary widows, and Rachel weeping for her children: but *not* refusing to be comforted. On the contrary, let readers mark the happy influence of religion on the day of sorrow. It furnishes a high rock and secure haven to those who are tossed with tempests, heals the wounded heart, sweetens solitude, and tenderly wipes away the falling tear. Can any thing besides; can balls, assemblies, routes, and card-parties, and play-houses, produce these effects? They are all miserable comforters; and even in the day of prosperity leave a painful and aching void: while godliness brightens the darkest scenes, fills the heart with peace and joy in the midst of tribulation, and prepares for the last solemn hour.

The influence of religion on the hour of death is evident from every memoir in these volumes. Mark the perfect *woman*, and behold the upright; for the end of that *woman* is peace, always safety, and sometimes triumph. See christian heroines exulting over the last enemy, and hear them shout-

ing: "O death! Where is thy sting? O grave, "Where is thy victory? Thanks be to God, "who giveth us the victory through our "Lord Jesus Christ!"

Did a few women only die thus? Behold! an host, and a *succession* of such heroines, from age to age. The account is brought down to the last year; and even at this time there is a goodly remnant, according to the election of grace. Amidst the vast multitude of volatile and irreligious ladies, many might be mentioned, in high life, who would do honour to any country. Other biographers will rise up, to record *some* of their names, and detail their history. Indeed, it is not unlikely, that the number of *females* who are saved, exceeds the number of the male sex who share in salvation. More tied to home, the nursery of every virtue; less exposed to temptation; of sensibility peculiarly acute; employed in teaching their children to pray, and reply to little questions;—in all these points of view their minds are especially fitted for the reception of religious principles, and for the exercise of pious feelings. The first merciful promise had a special respect to the *first* woman, though she had been first in transgression; and there is an express promise to her believing daughters of temporal salvation in childbearing; an emblem of higher and better deliverance, through the travail of the Redeemer's soul, and after the pangs of conviction.

These volumes claim the particular attention of *mothers*, exhibiting at once a pattern to themselves and to their daughters. Shall the latter be allowed to peruse, or shall they see the former perusing, memoirs of a flippant actress, of a dashing lady, or a philosophical wanton?—The baneful consequences are plain and inevitable. A false taste is produced, the most dangerous opinions are imbibed, rank poison is swallowed, the very sources of true pleasure are dried up. But let a parent recommend and exemplify this WORK, and the voice from heaven to a daughter will not sound in vain, "GO THOU, AND DO LIKEWISE."

The Editor, some years ago, and at different times, published Three Volumes, entitled, *Parental Duty*, *Early Piety*, and *Religion a Monitor to the middle-aged and the glory of old men*, besides two Sermons, called *The Trumpet of the Harp*; to all which the religious Public have given kind acceptance; and he considers the present volumes as a multiplied exemplification and occular evidence of the truths taught in the former; truths most assuredly from God, and clearly revealed in the Bible. He has nothing further to add, by way of Preface, but his cordial desire and fervent prayers, that the divine blessing may accompany every perusal of *this Work*; particularly in the experience of the fair sex, for whose benefit it is principally intended.

Weston Place,
May 23, 1804. } GEORGE JERMENT.

Lundin Sculp.t

LADY JANE GRAY.

Pub.d by R. Ogle Holborn London 1.st June 1804

MEMOIRS

OF

EMINENTLY PIOUS WOMEN.

LADY JANE GREY,

Otherwise Lady Jane Dudley, *or Queen* Jane; *she having been proclaimed Queen of* England *upon the demise, and in pursuance of the appointment, of her cousin King* Edward the sixth.

LADY *Jane Grey* was of a very noble stock. Her father, *Henry Grey* marquis of *Dorset*, descended in a direct line from sir *Thomas Grey*, knight of the garter, lord *Harrington*, in right of his wife, and created marquis of *Dorset* by *Edward* the fourth, who married his mother. Her mother was lady *Frances Brandon*, the eldest of the two surviving daughters of *Charles Brandon*, duke of *Suffolk*, by *Mary*, queen dowager of *France*, youngest daughter of king *Henry the seventh*, and sister to king *Henry the eighth*.

Lady *Jane* very early in life gave astonishing proofs of the pregnancy of her parts, and, though there was very little difference in age between her and king *Edward the sixth**, who was thought

* We cannot exactly ascertain the time of her birth. Mr. *Fuller* represents her as *eighteen* when she suffered, and sir *Thomas Chaloner*, as but very little beyond that age. If so, it is but counting back eighteen years from *February* 12, 1553-4, when she was beheaded, and we shall fix her birth in the latter end of the year 1535, or the beginning of the year 1536.—Mr *Foxe* expressly says that there was little difference in age between her and *Edward the sixth*, who was born *October* 12, 1537.

almost a miracle, yet in learning she was not only equal to him, but his superior. Her person was extremely pleasing, but the beauties of her mind were still more engaging. She had great abilities, and greater virtues, and as bishop *Burnet* says of her, "She was the wonder and delight of all that "knew her*."

Female accomplishments were not improbably the first part of her education. Her genius appeared in the performances of her needle, and in the beautiful character in which she wrote. She played admirably on various instruments of music, and accompanied them with a voice exquisitely sweet in itself, and assisted by all the graces which art could bestow.

Her father, the marquis of *Dorset*, had himself a tincture of letters, and was a patron of learned men. He had two chaplains, *Harding* and *Aylmer*, both eminent for their literature, whom he employed as tutors to his daughter. Under their instructions she made a most extraordinary proficiency. She spoke and wrote her own language with peculiar accuracy, and it is said that the *French*, *Italian*, *Latin*, and especially the *Greek* tongues, were as natural to her as her own, for she not only understood them perfectly, but wrote them with the utmost freedom; and this not in the opinion of superficial judges, but of Mr. *Ascham*, and Dr. *Aylmer*, men who in point of veracity, were as much above suspicion, as in respect of abilities they were incapable of being deceived; men, who were for their learning the wonder of their own times, and of ours, the former famous for *Roman* accuracy, the latter one of the ablest critics in those learned days. She was also versed in *Hebrew*, *Chaldee*, and *Arabic*, and all this when she was in a manner a child in age. She was remarkable for

* History of the Reformation, Vol. III. p. 225, Folio Edition.

a sedateness of temper, a quickness of apprehension, and a solidity of judgment, which enabled her not only to become the mistress of languages, but of sciences; so that she thought, reasoned, and spoke upon subjects of great importance in a manner which greatly surprized even persons of the best judgment and abilities. And yet she was in no respect elated by these extraordinary endowments; but was remarkably gentle, humble, and modest in her demeanor.

Her parents, as appears from her own account, were both of them strangely severe in their behaviour towards her, and as she was naturally very fond of literature, that fondness was much heightened as well by the severity of her parents, as by the gentleness of her tutor *Aylmer*, and, when mortified and confounded by the unmerited chidings of her parents, she returned with double pleasure to the lessons of her learned preceptor, and sought in *Demosthenes* and *Plato*, her favourite authors, that delight which was denied her in all the other scenes of life, in which she very little mingled, and seldom with any satisfac tion.

Her alliance with the crown, as well as the great favour in which the marquis of *Dorset* stood with *Edward the sixth*, necessarily brought her sometimes to court, where she received particular marks of the young king's esteem, who was nearly, as observed before, of the same age with herself, and who took great pleasure in her conversation. But for the most part of her time she seems to have continued at her father's seat at *Broad-gate* in *Leicestershire*, where she was with her beloved books in the summer season of 1550, when the famous *Roger Ascham** paid her a visit, as we are informed from himself. "Before I

* *Roger Ascham*, esq; two years tutor to the princess, afterwards queen *Elizabeth*.

" went into *Germany*," says he, " I came to *Broad-*
" *gate* in *Leicestershire* to take my leave of that
" noble lady *Jane Grey*, to whom I was exceed-
" ing much beholden. Her parents, the duke and
" duchess, with all the houshold, gentlemen and
" gentlewomen, were hunting in the park. I
" found her in her chamber reading *Phædo Pla-*
" *tonis* in *Greek*, and that with as much delight,
" as some gentlemen would read a merry tale in
" *Boccace*. After salutation, and duty done, with
" some other talk, I asked her, why she should lose
" such pastime in the park? Smiling she answered
" me, I wist all their sport in the park is but a
" shadow to that pleasure that I find in *Plato*.
" Alas! good folk, they never felt what true
" pleasure meant. And how came you, madam,
" quoth I, to this deep knowledge of pleasure?
" And what did chiefly allure you unto it, seeing
" not many women, but very few men have at-
" tained thereunto?" " I will tell you," quoth she,
" and tell you a truth which perchance ye will
" marvel at. One of the greatest benefits that
" ever God gave me is that he sent me so sharp
" and severe parents, and so gentle a schoolmas-
" ter, for when I am in the presence either of fa-
" ther or mother, whether I speak, keep silence,
" sit, stand, or go, eat, drink, be merry, or sad,
" be sewing, playing, dancing, or doing any
" thing else, I must do it, as it were, in such
" weight, measure, and number, even so perfectly
" as God made the world, or else I am so sharply
" taunted, so cruelly threatened, yea, presently
" sometimes with pinches, nips, and bobs, and
" other ways, which I will not name for the ho-
" nour I bear them, so without measure misorder-
" ed, that I think myself in hell till time come
" that I must go to Mr. *Aylmer**, who teacheth
" me so gently, so pleasantly, with such fair al-

* Dr. *John Aylmer*, afterwards bishop of *London*.

" lurements to learning, that I think all the time " nothing, while I am with him. And when I am " called from him, I fall on weeping, because " whatsoever I do else but learning is full of grief, " trouble, fear, and whole misliking unto me. " And thus my book hath been so much my plea- " sure, and bringeth daily to me more pleasure, " and more, that in respect of it all other pleasures " in very deed be but trifles and troubles unto me." " I remember," adds Mr. *Ascham*, " this talk " gladly, both because it is so worthy of memory, " and because also it was the last talk I ever had, " and the last time that ever I saw that noble and " worthy lady*."

What a speech was here from so young a lady! what reader is not melted with it! what a fine taste, and what a noble and enriched mind are here discovered! Mr. *Ascham* appears (and where is the wonder?) to have been deeply affected with this interview, and to have retained a most pleasant and honourable remembrance of it. In a letter written the *December* following, to his friend *Sturmius*, having informed him that he had had the honour and happiness of being admitted to converse familiarly with this young lady, and that she had written a very elegant *Latin* letter to him, he proceeds to mention this visit at *Broadgate*, and his consequent surprize at what occurred there, not without some degree of rapture. Thence he takes occasion to observe, that she both spoke and wrote *Greek* to admiration, and that she had promised to write him a letter in that language upon condition that he would send her one first from the emperor's court†. But this rapture rose much higher, while he was composing a letter addressed

* *Ascham's* Schoolmaster, B. I. P. 37.

† *Ascham's* Epist. lib. I. epist. 4. It is to be observed, that Mr. *Ascham*, at the time of his making his visit to lady *Jane*, was going to *London* to attend sir *Richard Morrison* on his embassy to the emperor *Charles* the fifth in *Germany*.

to herself in the month following. There speaking of his interview, he assures her, "That among "all the agreeable varieties he had met with in his "travels abroad, nothing had occurred to raise his "admiration like that incident in the preceding "summer, when he found her, a young maiden, "by birth so noble, in the absence of her tutor, "and in the sumptuous house of her most noble "father, at a time too when all the rest of the "family, both male and female, were regaling "themselves abroad with the pleasures of the "chace, I found," continues he, "I found the "divine virgin diligently studying the divine "*Phædo* of the divine *Plato* in the original "*Greek*. Happier certainly in this respect than "in being descended, both on the father's and "mother's side, from kings and queens." He then puts her in mind "of the *Greek* epistle she "had promised him, and prompted her also to "write another to his friend *Sturmius*, that what "he had said of her, wherever he came, might "be rendered credible by such authentic evi-"dence*."

If lady *Jane* received this letter in the country, yet it is probable that she did not stay there long after, since some changes happened in the family which it is not unlikely brought her to town, for her maternal uncles *Henry* and *Charles Brandon* both dying at *Bugden*, the bishop of *Lincoln's* palace, of the *sweating sickness*, her father was created duke of *Suffolk* in *October* 1551, *Dudley* earl of *Warwick* being also created duke of *Northumberland* at the same time.

These dukes of *Suffolk* and *Northumberland*, upon the fall of the duke of *Somerset*, having reached to the pinnacle of power, upon the decline of the king's *(Edward the sixth's)* health, 1553, began to contrive how to prevent that re-

* Biographical Dictionary, Vol. VI. p. 136.

verse of fortune they foresaw must happen upon his demise. To accomplish this end no other method was judged effectual but a change in the succession to the crown, and the transferring it into their own families. The lady *Jane* was destined to the principal part in this intended revolution, nay, in reality the whole of it centered in her. Those most excellent and amiable qualities, which had rendered her dear to all who had the happiness of knowing her, joined to her near affinity to the king, subjected her to become the chief tool of an ambition so notoriously not her own. On this very account she was married to the lord *Guilford Dudley*, fourth son of the duke of *Northumberland*, without any discovery to her of the real design of the match, which was celebrated with great pomp in the latter end of *May* (1553) so much to the king's satisfaction that he largely contributed to the expences of it from the royal wardrobe.

But the magnificence and splendour attending their nuptials was the last gleam of joy that shone in the palace of king *Edward*, who grew so weak in a few days after, that the duke of *Northumberland* thought it high time to carry his project into execution. Accordingly, in the beginning of *June* he communicated the matter to the young monarch, and having first made all such colourable objections as the affair would admit against his majesty's two sisters, *Mary* and *Elizabeth*, he observed that the lady *Jane*, who was of the royal line, was a person of extraordinary qualities, that her zeal for the reformation was unquestioned; that nothing could be more acceptable to the nation than the prospect of such a princess; and that in this case he was bound to set aside all partialities of blood and nearness of relation, which were inferior considerations, and ought to be over-ruled by the public good. To corroborate, and secure the success of this dis-

course, care was taken to place about the king those who should make it their business to touch frequently upon this subject, enlarge upon the accomplishments of lady *Jane*, and describe her with all imaginable advantages. In the result the king's affections standing for this disposition of the crown, he yielded to overlook his sisters, and set aside his father's will. Agreeable to which a deed of settlement being drawn up in form by the judges, was signed by his majesty, and all the lords of the council.

This difficult affair being accomplished, and the letters patent having passed the seals before the close of the month, the next step was to concert the properest method for carrying this settlement into execution, and till this was done to keep it as secret as possible. To this end the duke of *Northumberland* formed a project, which, if it had succeeded, might have made all things easy and secure. He directed letters to the lady *Mary* in her brother's name, requiring her attendance at *Greenwich*, where the court then was, and she had got within half a day's journey of the place when king *Edward* expired, July 6, 1553, but having timely notice of his decease, she escaped the snare which had been so artfully laid for her.

The two dukes, *Suffolk* and *Northumberland*, found it necessary to conceal the king's death, that they might have some time to gain the city of *London*, and get the consent of lady *Jane*, who was so far from having any concern in the business, that as yet she was unacquainted with the steps which had been taken to procure her the crown. At this juncture the princess *Mary* sent a letter to the privy council, in which, though she did not take the title of queen, yet she clearly asserted her right to the throne, and took notice of the concealment of her brother's death, and of the practices into which they had since entered,

intimating that there was still room for reconciliation, and that, if they complied with their duty in proclaiming her queen, she would forgive, and even forget what was past. But in answer to her letter they insisted upon the indubitable right of lady *Jane*, and their own unalterable fidelity to her as their queen, to whom they persuaded her to submit.

These previous steps being taken, and the tower and city of *London* secured, the council quitted *Greenwich*, and came to *London*, and on Monday, July the 10th, in the forenoon, the two last-mentioned dukes repaired to *Durham-house*, where the lady *Jane* resided with her husband, as part of *Northumberland's* family. There the duke of *Suffolk* with much solemnity opened to his daughter the disposition the late king had made of his crown by letters patent, the clear sense the privy council had of her right, the consent of the magistrates and citizens of *London*, and in conclusion himself and *Northumberland* fell on their knees, and paid their homage to her as queen of *England*. The poor lady, somewhat astonished at their discourse, but not at all affected with their reasons, or in the least elevated by such unexpected honours, returned them an answer to this effect: "That the laws of the kingdom, and "natural right standing for the king's sisters, she "would beware of burdening her weak con-"science with a yoke which did belong to them; "that she understood the infamy of those who "had permitted the violation of right to gain a "sceptre; that it were to mock God, and deride "justice to scruple at the stealing of a shilling, "and not at the usurpation of a crown." "Be-"sides," said she, "I am not so young, nor so "little read in the guiles of fortune, to suffer my-"self to be taken by them. If she enrich any, it "is but to make them the subject of her spoil; if "she raise others, it is but to pleasure herself with

"their ruin; what she adored yesterday, is to-
"day her pastime; and if I now permit her to
"adorn and crown me, I must to-morrow suffer
"her to crush and tear me to pieces. Nay, with
"what crown doth she present me? A crown
"which hath been violently and shamefully
"wrested from *Catharine* of *Arragon*, made
"more unfortunate by the punishment of *Anne*
"*Boleyne*, and others that wore it after her, and
"why then would you have me add my blood to
"theirs, and be the third victim from whom this
"fatal crown may be ravished with the head that
"wears it? But in case it should not prove fatal
"to me, and that all its venom were consumed, if
"fortune should give me warranties of her con-
"stancy, should I be well advised to take upon me
"those thorns, which would dilacerate, though
"not kill me outright? To burden myself with a
"yoke which would not fail to torment me,
"though I were assured not to be strangled with
"it? My liberty is better than the chain you
"proffer me, with what precious stones soever it
"be adorned, or of what gold soever framed. I
"will not exchange my peace for honourable and
"precious jealousies, for magnificent and glorious
"fetters. And if you love me sincerely, and in
"good earnest, you will rather wish me a secure
"and quiet fortune, though mean, than an ex-
"alted situation exposed to the wind, and fol-
"lowed by some dismal fall."

But notwithstanding the prudence, goodness, and eloquence of this speech, she was at length prevailed upon by the exhortations of her father, the intercession of her mother, the artful persuasions of the duke of *Northumberland*, and above all the earnest desires of her husband, whom she tenderly loved, to yield her assent to what had been already, and what was still to be done*. And

* The mention of the crown, says bishop *Burnet*, when her father, with her father-in-law, saluted her queen, did rather

thus with an heavy disinclined heart she suffered herself to be conveyed to the *Tower*, where she entered with all the state of a queen, attended by the principal nobility, and what was very extraordinary with her train supported by the duchess of *Suffolk* her mother, in whom, if in any of this line, the right of succession lay. About six o'clock in the afternoon she was proclaimed queen with all due solemnities in the city. The same day also she assumed the royal title, and afterwards proceeded to exercise some acts of sovereignty. But the royalty of this worthy lady was but of very short duration, a sun-beam of glory, which was soon utterly extinguished in clouds and darkness, for on the 19th of the same month the princess *Mary* was proclaimed queen in *London*, so that the reign of this lady was only a vapour of about nine days continuance.

As soon as the duke of *Suffolk*, who now resided with his daughter in the *Tower*, was informed of the princess *Mary's* proclamation, he went to his daughter's apartments, and in the

heighten her disorder upon the king's death. She said she knew by the laws of the kingdom, and by natural right, the crown was to go to the king's sisters, so that she was afraid of burdening her conscience, by assuming that which belonged to them; and that she was unwilling to enrich herself by the spoils of others. But they told her, that all that had been done was according to the law, to which all the judges and counsellors had set their hands. This, joined with their persuasions, and the importunity of her husband, at length prevailed with her to submit, of which her father-in-law afterwards said in council, that she was rather by inticement of the counsellors and force made to accept of the crown, than came to it by her own seeking and request.—*Burnet's* History of the Reformation, Vol. II. p. 235.

Lady *Jane*, says the writer of the *British Biography*, was altogether uninfluenced by any ambitious views, and the settlement of the succession was by no means agreeable to her. Indeed it does not appear that she was at all consulted about it either by her father, or by the duke of *Northumberland*, nor does she seem even to have been acquainted with it till after king *Edward's* decease. Vol. II. p. 420.

softest terms he could, acquainted her that matters had taken such a different turn, that laying aside the state and dignity of a queen, she must fall back into the condition of a private person. To which intelligence she with a composed and serene countenance made the following answer. "Sir, I better brook this message than that of "my advancement to royalty. Out of obedience "to you, and to my mother, I have grievously "sinned, and offered violence to myself. I now "willingly, and as obeying the motions of my "soul, relinquish the crown, and endeavour to "salve those faults committed by others, if at "least so great a fault can be salved, by a wil-"ling relinquishment, and ingenuous acknow-"ledgment of them."

Thus ended her reign, but with the end of her reign commenced the severest afflictions. She who had been lately a queen in the *Tower*, soon found her palace turned into a prison. She also saw the father of her husband with all his family, and many of the nobility and gentry in the same circumstances for supporting her claim to the crown, and this grief must have been considerably increased by his being so soon after brought to the block. Before the end of the month she had also the sad mortification of finding her own father, the duke of *Suffolk*, in the same circumstances of imprisonment with herself. On the third of *November*, in the same year, 1553, she and her husband were carried from the *Tower* to *Guildhall*, with archbishop *Cranmer* and others, and was there arraigned and convicted of high treason by judge *Morgan*, who pronounced sentence of death upon them. However the strictness of her own and her husband's confinement was mitigated in *December* by a permission to take the air in the queen's garden, and other little indulgencies. These circumstances might give some gleam of hope; but queen *Mary* at

length determined to take off both lady *Jane*, and her husband. The fatal news made no great impression upon her, the bitterness of death was passed, she had long expected it, and was so well prepared for the worst, that she was very little discomposed.

What has been already related concerning the subject of our Memoirs affords us strong proofs of this lady's fine understanding, her most uncommon proficiency in learning, and her most noble and excellent spirit, that ascended to the highest elevation of human life with sincere reluctance, and descended from it with as sincere pleasure. But the brighter part of her character, her piety and goodness, are still behind, of which that we may have a clear and full view let us particularly attend her in the sunset of life, and collect, if I may so speak, every ray which adorned her in her preparation for death, and even in her last moments.

Lady *Jane* was early instructed in the principles of the Reformed Religion, which she seriously and attentively studied, and for which she was extremely zealous, and this, together with her other excellent and amiable accomplishments, greatly endeared her to king *Edward*. Her dislike of popery, particularly in one of its worst abominations, that of idolatry, was shewn, as it is credibly reported of her, when she was very young. Upon a visit to the princess *Mary* at *New-Hall*, in *Essex*, she took a walk with the lady *Anne Wharton*. Happening to pass by the chapel lady *Anne* made a low courtesy to the host, at which lady *Jane* testified some surprize, and asked whether the princess *Mary* was there? Lady *Anne* answered, "No, but I made my courtesy," said she, "to him who made us all." "Why," replied lady *Jane*, "how can that which hath "been made by the baker be He who hath made "us all?" This speech of hers, it is said, being

carried to the princess *Mary*, gave her a dislike to the lady *Jane*, which she retained ever after.

But her attachment to the Reformed Religion, her knowledge of it, and her capacity to defend it, are more especially evinced in a conversation between herself and him who was afterwards Dr. *Feckenham*, otherwise *Howman**, who was sent by the queen but two days before her death to discourse with lady *Jane*, and to use his best endeavours to reconcile her to the church of *Rome*.

The conversation was to the following effect.

Feckenham. Madam, I lament your heavy case, and yet I doubt not but you bear out this sorrow of yours with a constant and patient mind.

Lady Jane. You are welcome to me, Sir, if your coming be to give Christian exhortation. And as for my heavy case, I thank God, I do so little lament it that rather I account the same for a more manifest declaration of God's favour towards me than ever he shewed me at any time before. And therefore there is no cause why you or other which bear me good will should lament or be grieved with this my case, being a thing so profitable for my soul's health.

Feckenham. I am here come to you at this present sent from the queen and her council to instruct you in the true doctrine of the right faith, although I have so great confidence in you that I shall have, I trust, little need to travail with you much therein.

* *John de Feckenham* was so called because he was born in a cottage near the forest of *Feckenham* in *Worcestershire*, his right name being *Howman*. He was first admitted into *Evesham* monastery, and at eighteen years of age he was sent to *Gloucester* college in *Oxford*. After studying there some years, and taking his degree of Batchelor of Divinity, he became chaplain to *Bonner* Bishop of *London*, and on Queen *Mary's* accession was made her chaplain. In *May* 1556 he was made Doctor of Divinity by the University of *Oxford;* and in *September* following appointed Abbot of *Westminster Abbey*. He is said to have been a generous and benevolent man.

Lady Jane. Forsooth, I heartily thank the *Queen's Highness*, who is not unmindful of her humble subject, and I hope likewise that you no less will do your duty therein both truly and faithfully according to that you were sent for.

Feckenham. What is then required of a Christian man?

Lady Jane. That he should believe in God the Father, the Son, and the Holy Ghost; three persons, and one God.

Feckenham. What is there nothing else to be required, or looked for in a Christian but to believe in him?

Lady Jane. Yes, we must love him with all our heart, with all our soul, and with all our mind, and our neighbour as ourself.

Feckenham. Why then faith justifieth not, nor saveth not?

Lady Jane. Yes, verily, faith, as *Paul* saith, only justifieth.

Feckenham. Why St. *Paul* saith, If I have all faith, without love it is nothing.

Lady Jane. True it is; for how can I love him whom I trust not? or how can I trust him whom I love not? Faith and love go together, and yet love is comprehended in faith.

Feckenham. How shall we love our neighbour?

Lady Jane. To love our neighbour is to feed the hungry, to cloath the naked, and give drink to the thirsty, and to do to him as we would do to ourselves.

Feckenham. Why? then it is necessary unto salvation to do good works also, and it is not sufficient only to believe?

Lady Jane. I deny that, and I affirm that faith only saveth, but it is meet for a Christian, in token that he followeth his master Christ, to do good works, yet may we not say that they profit to our salvation, for when we have done all, yet

we be unprofitable servants, and faith only in Christ's blood saveth us.

Feckenham. How many sacraments are there?

Lady Jane. Two; the one the sacrament of Baptism, and the other the sacrament of the Lord's Supper.

Feckenham. No, there are seven.

Lady Jane. By what scripture find you that?

Feckenham. Well, we will talk of that hereafter. But what is signified by your two sacraments?

Lady Jane. By the sacrament of Baptism I am washed with water, and regenerated by the Spirit, and that washing is a token to me that I am the child of God. The sacrament of the Lord's supper offered unto me is a sure seal and testimony that I am, by the blood of Christ which he shed for me on the cross, made partaker of the everlasting kingdom.

Feckenham. Why? what do you receive in that sacrament? Do you not receive the very body and blood of Christ?

Lady Jane. No surely I do not so believe. I think that at the supper I neither receive flesh nor blood, but bread and wine; which bread, when it is broken, and which wine, when it is drunken, putteth me in remembrance how that for my sins the body of Christ was broken, and his blood shed on the cross, and with that bread and wine I receive the benefits that came by the breaking of his body, and shedding his blood for our sins on the cross.

Feckenham. Why? Doth not Christ speak these words, Take, eat, this is my body? Require you any plainer words? Doth he not say, it is his body!

Lady Jane. I grant he saith so, and so he saith I am the vine, I am the door; but he is never the more the door nor the vine. Doth not St. *Paul* say, He calleth things that are not as

though they were? God forbid that I should say that I eat the very natural body and blood of Christ; for then either I should pluck away my redemption, or else there were two bodies, or two Christs. One body was tormented on the cross, and if they did eat another body, then had he two bodies; or if his body were eaten, then was it not broken on the cross, or if it were broken on the cross, it was not eaten of his disciples.

Feckenham. Why? Is it not as possible that Christ by his power could make his body both to be eaten and broken, and to be born of a woman without man, as to walk upon the sea having a body, and other such like miracles as he wrought by his power only?

Lady Jane. Yes verily; if God would have done at his supper any miracle, he might have done so, but I say that then he minded no work nor miracle, but only to break his body, and to shed his blood on the cross for our sins. But I pray you to answer me to this one question, Where was Christ when he said, Take, eat, this is my body? Was he not at the table when he said so? He was at that time alive, and suffered not till the next day. What took he but bread? What brake he but bread? Look what he took he brake, and look what he brake he gave, and look what he gave they did eat; and yet all this time he himself was alive, and at supper before his disciples, or else they were deceived.

Feckenham. You ground your faith upon such authors as both say and unsay with a breath, and not upon the church, to whom ye ought to give credit.

Lady Jane. No, I ground my faith on God's word, and not upon the church, for if the church be a good church, the faith of the church must be tried by God's word, and not God's word by the church, neither my faith. Shall I believe the church because of antiquity? or shall I give

credit to the church because it taketh away from me the half part of the Lord's supper, and will not let any man receive it in both kinds? which thing if they deny to us, then deny they to us part of our salvation. And I say it is an evil church, and not the spouse of Christ, but the spouse of the devil, that altereth the Lord's supper, and both taketh from it and addeth to it. To that church, say I, God will add plagues to it, and from that church will he take their part out of the book of life. Do they learn that of St. *Paul*, when he ministered to the *Corinthians* in both kinds? Shall I believe this church? God forbid.

Feckenham. That was done for a good intent of the church to avoid an heresy that sprung in it.

Lady Jane. Why? shall the church alter God's will and ordnance for a good intent? How did king *Saul?*

The Lord God defend.

With these and such like persuasions, says Mr. *Foxe*, from whom this conference is transcribed*, he would have had her lean to the church, but it would not be. There were many more things whereof they reasoned, but these were the chief. After this Mr. *Feckenham* took his leave, saying, "That he was sorry for her; for I am sure," saith he, "we two shall never meet." "True it is," said lady *Jane*, "that we shall never meet, except "God turn your heart; for I am assured unless "you repent, and turn to God, you are in an evil "case; and I pray God, in the bowels of his mer-"cy, to send you his Holy Spirit, for he hath "given you his great gift of utterance, if it "pleased him also to open the eyes of your "heart†."

* *Foxe's* Acts and Monuments, Vol. III. p. 31, 32.

† We must conceive that this was understood as it was spoken, as flowing from a religious zeal, and not from any distaste of contradiction, or any dislike to his person, since we find that Mr.

It has been mentioned before, that lady *Jane's* father had two chaplains, Messrs. *Harding* and *Aylmer*, who were also her preceptors. Mr. *Harding* it seems was, in king *Edward's* days, a zealous protestant, and was not only a preacher of the Reformed Religion, but was very fervent in animating its professors to abide by it in the face of all persecution and danger. But, upon the return of popery in queen *Mary's* reign he renounced his protestantism, and became a papist*. Upon his apostacy lady *Jane* wrote him a letter, which will abundantly shew, that however he was qualified to instruct her in the matters of learning, she was no less capable to instruct him in the greater concerns of religion. Should the letter appear to be rather too severe and poignant, let it be remembered that lady *Jane* must have known Mr. *Harding* well, and was warranted by her intimate acquaintance to deal more freely with him; that she might probably have heard him often represent the Romish errors, and guard others against their infection; and that the good lady might well have a keen edge set upon her mind against *popery*, as it is in its self such a dreadful corruption, and indeed subversion of the Christian faith, and in her days made such cruel slaughter of the saints of God for their testimony to the truth as it is in Jesus. Lady *Jane's* letter is as follows:

" So often as I call to mind the dreadful and " fearful saying of God, that he which layeth " hold on the plough and turneth back, is not

Feckenham, far from deserting attended her to the very last, and that the lady *Jane* shewed a very proper sense of his attention and respect for her in the sight and hearing of all who were upon or near the scaffold.—Biographia Britannica, Vol. IV. p. 2421.

* It does not appear but that Mr. *Harding*, after his embracing *Popery*, persisted in its profession to the end of his days, and accordingly we find him afterwards engaged on the *Popish* side as a writer against bishop *Jewel*.

" meet for the kingdom of heaven, and on the
" other side the comfortable words of our Saviour
" Christ to all those that, forsaking themselves,
" do follow him, I cannot but marvel at thee, and
" lament thy case, which seemed sometime to be
" the lively member of Christ, but now the de-
" formed imp of the devil, sometime the beauti-
" ful temple of God, but now the stinking and
" filthy kennel of satan, sometime the unspotted
" spouse of Christ, but now the unshamefast pa-
" ramour of antichrist, sometime my faithful bro-
" ther, but now a stranger and apostate, sometime
" a stout Christian soldier, but now a cowardly
" runaway. Yea, when I consider these things,
" I cannot but speak unto thee, and cry out upon
" thee, thou seed of satan, and not of *Judah*, whom
" the devil hath deceived, the world hath beguiled,
" and the desire of life subverted, and made thee
" of a Christian an infidel. Wherefore hast thou
" taken the testament of the Lord in thy mouth?
" wherefore hast thou preached the law and the
" will of God to others? wherefore hast thou in-
" structed others to be strong in Christ, when
" thou thyself dost now so shamefully shrink,
" and so horribly abuse the testament and law of
" the Lord? when thou thyself preachest not to
" steal, yet most abominably stealest not from
" men but from God, and, committing most hei-
" nous sacrilege, robbest Christ thy Lord of his
" right members, thy body and soul, and choosest
" rather to live miserably with shame to the world,
" than to die, and gloriously with honour reign
" with Christ, in whom even in death is life. Why
" doest thou now shew thyself most weak, when
" indeed thou oughtest to be most strong? The
" strength of a fort is unknown before the assault,
" but thou yieldest thy hold before any battery
" be made.

" Oh wretched and unhappy man, what art thou
" but dust and ashes? And wilt thou resist thy

"Maker that fashioned and framed thee? Wilt "thou now forsake him that called thee from the "custom-gathering among the Romish antichris- "tians to be an ambassador and messenger of his "eternal word? He that first framed thee, and "since thy first creation and birth preserved thee, "nourished, and kept thee, yea, and inspired thee "with the spirit of knowledge, (I cannot say of "grace) shall he not now possess thee? Darest "thou deliver up thyself to another, being not "thine own, but his? How canst thou, having "knowledge, or how darest thou neglect the law "of the Lord, and follow the vain traditions of "men, and whereas thou hast been a public pro- "fessor of his name, become now a defacer of his "glory? Wilt thou refuse the true God, and wor- "ship the invention of man, the golden calf, the "whore of *Babylon*, the Romish religion, the "abominable idol, the most wicked mass? Wilt "thou torment again, rent, and tear the most pre- "cious body of our Saviour Christ with thy bodily "and fleshly teeth? Wilt thou take upon thee to "offer up any sacrifice unto God for our sins, "considering that Christ offered up himself, as "*Paul* saith, upon the cross a lively sacrifice once "for all? Can neither the punishment of the "*Israelites*, which for their idolatry they so oft "received, nor the terrible threatnings of the "Prophets, nor the curses of God's own mouth "fear thee to honour any other God than him? "Dost thou so regard him that spared not his dear "and only Son for thee, so diminishing, yea, "utterly extinguishing his glory, that thou wilt "attribute the praise and honour due unto him "to the idols, which have mouths and speak not, "eyes and see not, ears and hear not, which shall "perish with them that made them?

"What saith the prophet *Baruch*, where he re- "cited the Epistle of *Jeremy*, written to the cap- "tive *Jews?* Did he not forewarn them that in

" *Babylon* they should see gods of gold, silver,
" wood, and stone, borne upon mens shoulders to
" cast a fear before the heathen? But be not ye
" afraid of them, saith *Jeremy*, nor do as others
" do. But when you see others worship them,
" say you in your heart, It is thou, O Lord, that
" oughtest only to be worshipped, for as for those
" gods the carpenter framed them, and polished
" them, yea, gilded be they, and laid over with
" silver, and vain things, and cannot speak. He
" sheweth moreover the abuse of their dealings,
" how the priests took off their ornaments, and
" apparelled their women withal; how one holdeth
" a sceptre, another a sword in his hand, and yet
" can they judge in no matter, nor defend them-
" selves, much less any other, from either battle
" or murder, nor yet from gnawing of worms, nor
" any other evil thing. These and such like words
" speaketh *Jeremy* unto them, whereby he proveth
" them to be but vain things, and no gods. And
" at last he concludeth thus. Confounded be all
" they that worship them. They were warned
" by *Jeremy*, and thou as *Jeremy* hast warned
" others, and art warned thyself by many scrip-
" tures in many places. God saith, he is a jealous
" God, which will have all honour, glory, and
" worship given to him only. And Christ saith,
" in the fourth of *Luke*, to satan which tempted
" him, even to the same satan, the same *Belzebub*,
" the same devil, which hath prevailed against
" thee: It is written, said he, Thou shalt honour
" the Lord thy God, and him only shalt thou
" serve.

" These and such like do prohibit thee and all
" Christians to worship any other god than that
" which was before all worlds, and laid the foun-
" dations both of heaven and earth; and wilt thou
" honour a detestable idol, invented by Romish
" popes, and the abominable college of crafty
" cardinals? Christ offered himself up once for all;

" and wilt thou offer him up again daily at thy " pleasure? But thou wilt say, thou dost it for a " good intent. Oh sink of sin! Oh child of per- " dition! Dost thou dream therein of a good in- " tent, where thy conscience beareth thee witness " of God's threatning wrath against thee? How " did *Saul?* who, for that he disobeyed the word " of the Lord for a good intent, was thrown from " his worldly and temporal kingdom. Shalt thou " then, that dost deface God's honour, and rob " him of his right, inherit the eternal and hea- " venly kingdom? Wilt thou for a good intent " dishonour God, offend thy brother, and endanger " thy soul? Wilt thou for a good intent pluck " Christ out of heaven, and make his death " void, and deface the triumph of his cross, by " offering him up daily? Wilt thou either for fear " of death or hope of life deny and refuse thy God, " who enriched thy poverty, healed thy infirmity, " and yielded to thee his victory, if thou couldest " have kept it? Dost thou consider that the thread " of thy life hangeth upon him that made thee, " who can, as his will is, either twine it harder to " last the longer, or untwine it again to break " the sooner? Dost thou not then remember the " saying of *David*, a notable king, to teach " thee a miserable wretch in his 104th psalm, " where he saith thus, When thou takest away " thy spirit, O Lord, from men, they die, and " are turned again to their dust, but when thou " lettest thy breath go forth, they shall be made, " and thou shalt renew the face of the earth? " Remember the saying of Christ in the gospel, " Whosoever seeketh to save his life shall lose it, " but whosoever will lose his life for my sake shall " find it. And in the same place, whosoever " loveth father or mother above me, is not meet " for me. He that will follow me, let him forsake " himself, and take up his cross, and follow me.

" What cross? The cross of infamy and shame, of " misery and poverty, of affliction and persecution " for his name's sake. Let the oft-falling of these " heavenly showers pierce thy stony heart! Let the " two-edged sword of God's holy word tear asun- " der the sinews of worldly respects, even to the " very marrow of thy carnal heart, that thou " mayest once again forsake thyself, and embrace " Christ; and like as good subjects will not refuse " to hazard all in the defence of their earthly and " temporal governor, so fly not like a white-livered " milksop from the standing wherein thy chief " captain Christ hath set thee in array of this life. " *Viriliter age, confortetur cor tuum, sustine* " *Dominum**. Fight manfully, come life, come " death: the quarrel is God's, and undoubtedly " the victory is ours.

" But thou wilt say, I will not break unity. " What? not the unity of satan and his members? " not the unity of darkness? the agreement of " antichrist and his adherents? nay, thou deceivest " thyself with the fond imagination of such an " unity as is among the enemies of Christ. Were " not the false prophets in an unity? Were not " *Joseph's* brethren, and *Jacob's* sons in an unity? " Were not the heathen, as the *Amalekites*, the " *Perizzites*, and the *Jebusites* in an unity? Doth " not king *David* testify, *Convenerunt in unum* " *adversus Dominum?* Yea, thieves, murderers, " conspirators have their unity. But what unity? " *Tully* saith of amity; *Amicitia non est nisi* " *inter bonos.* But mark, my friend, yea, friend, " if thou be not God's enemy, there is no unity " but where Christ knitteth the knot among such " as He is. Yea, be well assured, that where his " truth is resident, there it is verified that he him- " self saith, *Non veni mittere pacem in terram,*

* This is printed exactly from Mr. *Foxe*, but I suppose it should have been *sustinet Dominus.*

" *sed gladium, &c.* but to set one against another, " the son against the father, and the daughter " against the mother-in-law. Deceive not thy- " self therefore with the glittering and glorious " name of unity, for antichrist hath his unity, " not yet in deed, but in name. The agreement " of ill men is not an unity, but a conspiracy. " Thou hast heard some threatenings, some curs- " ings, and some admonitions out of the scrip- " ture to those that love themselves above Christ. " Thou hast heard also the sharp and biting " words to those that deny him for love of life. " Saith he not, He that denies me before men, I " will deny him before my Father in heaven? " And to the same effect writeth *Paul, Heb.* vi. " It is impossible," saith he, " that they which " were once enlightened, and have tasted of the " heavenly gift, and were partakers of the Holy " Ghost, and have tasted of the good word of " God, if they fall and slide away, crucifying to " themselves the Son of God afresh, and making " of him a mocking-stock, should be renewed " again by repentance. And again saith he, If " we shall willingly sin, after we have received " the knowledge of his truth, there is no obla- " tion left for sin, but the terrible expectation of " judgment, and fire, which shall devour the " adversaries. Thus St. *Paul* writeth, and this " thou readest, and dost thou not quake, and " tremble?

" Well, if these terrible and thundering threat- " enings cannot stir thee to cleave unto Christ, " and forsake the world, yet let the sweet con- " solations and promises of the scriptures, let the " example of Christ and his apostles, holy mar- " tyrs and confessors, encourage thee to take " faster hold by Christ. Hearken what he saith, " Blessed are you when men revile you, and per- " secute you for my sake: rejoice, and be glad, " for great is your reward in heaven, for so per-

" secuted they the prophets that were before you.
" Hear what *Esay* the prophet saith, Fear not the
" curse of men, be not afraid of their blasphe-
" mies; for worms and moths shall eat them up
" like cloth and wool, but my righteousness shall
" endure for ever, and my saving health from ge-
" neration to generation. What art thou then,
" saith he, that fearest a mortal man, the child of
" man, which fadeth away like the flower, and
" forgetteth the Lord that made thee, that spread
" out the heavens, and laid the foundation of the
" earth? I am the Lord thy God that make the
" sea to rage, and be still, whose name is the Lord
" of hosts. I shall put my word in thy mouth,
" and defend thee with the turning of an hand.
" And our Saviour Christ saith to his disciples,
" They shall accuse you, and bring you before
" princes and rulers for my name's sake, and
" some of you they shall persecute and kill, but
" fear you not, saith he, nor care you what you
" shall say, for it is the Spirit of your Father that
" speaketh within you. Even the very hairs of
" your head are all numbered. Lay up treasure
" for yourselves, saith he, where no thief cometh,
" nor moth corrupteth. Fear not them that kill
" the body, but are not able to kill the soul; but
" fear him that hath power to destroy both soul
" and body. If ye were of the world, the world
" would love his own, but because ye are not of
" the world, but I have chosen you out of the
" world, therefore the world hateth you.

" Let these and such like consolations taken
" out of the Scriptures, strengthen you to God-
" ward. Let not the examples of holy men and
" women go out of your mind, as *Daniel* and the
" rest of the prophets, of the three children, of
" *Eleazarus*, that constant father, of the seven of
" the *Macchabees* children, of *Peter*, *Paul*, *Ste-*
" *phen*, and other apostles and holy martyrs in
" the beginning of the church. As of good *Si-*

" *meon*, archbishop of *Seloma*, and *Zetrophone*, " with infinite others under *Saphores* the king of " the *Persians* and *Indians*, who contemned all " torments devised by the tyrants for their Sa- " viour's sake. Return, return again into Christ's " war; and as becometh a faithful warrior put " on that armour that St. *Paul* teacheth to be " most necessary for a Christian man. And " above all take to you the shield of faith, and " be you provoked by Christ's own example to " withstand the devil, to forsake the world, and " to become a true and faithful member of his " mystical body, who spared not his own body for " our sins.

" Throw down yourself with the fear of his " threatened vengeance for this so great and " heinous an offence of apostacy, and comfort " yourself on the other part with the mercy, " blood, and promise of him that is ready to " turn unto you whensoever you turn unto him. " Disdain not to come again with the lost son, " seeing you have so wandered with him. Be " not ashamed to turn again with him from the " swill of strangers to the delicates of your most " benign and loving Father, acknowledging that " you have sinned against heaven and earth; " against heaven, by staining the glorious name " of God, and causing his most sincere and pure " word to be evil spoken of through you. Against " earth, by offending so many of your weak " brethren, to whom you have been a stumbling- " block through your sudden sliding. Be not " abashed to come home again with *Mary*, and " weep bitterly with *Peter*, not only with shed- " ding the tears of your bodily eyes, but also " pouring out the streams of your heart, to wash " away out of the sight of God the filth and mire " of your offensive fall. Be not ashamed to say " with the publican, Lord, be merciful unto me " a sinner! Remember the horrible history of

" *Julian* of old, and the lamentable case of *Spy-*
" *ra* of late, whose case, methinks, should be yet
" so green in your remembrance, that being a
" thing of our time, you should fear the like in-
" convenience, seeing you are fallen into the like
" offence.

" Last of all, let the lively remembrance of the
" last day be always afore your eyes, remember-
" ing the terror that such shall be in at that time
" with the runnagates and fugitives from Christ,
" which, setting more by the world than by hea-
" ven, more by their life, than by him that gave
" them life, did shrink, yea did clean fall away
" from him that forsook not them; and contrari-
" wise the inestimable joys prepared for them,
" that, fearing no peril, nor dreading death, have
" manfully fought, and victoriously triumphed
" over all power of darkness, over hell, death,
" and damnation, through their most redoubted
" captain Christ, who now stretcheth out his
" arms to receive you, ready to fall upon your
" neck, and kiss you, and last of all to feast you
" with the dainties and delicacies of his own pre-
" cious blood, which undoubtedly, if it might
" stand with his determinate purpose, he would
" not let to shed again rather than you should be
" lost. To whom, with the Father, and the Holy
" Ghost, be all honour, praise, and glory everlast-
" ing. Amen.

" Be constant, be constant, fear not for any pain;
" Christ hath redeemed thee, and heaven is thy
" gain."

We shall next present our readers with a letter from this pious lady written to her father during the time of her imprisonment; her father who, by his solicitations to her to take the crown, became the unhappy instrument of her untimely death.

"FATHER,

"Although it hath pleased God to "hasten my death by you, by whom my life "should rather have been lengthened, yet can I "so patiently take it, as I yield God more hearty "thanks for shortening my woful days, than if "all the world had been given unto my posses- "sions with life lengthened at my own will. "And albeit I am well assured of your impatient "dolors, redoubled manifold ways, both in be- "wailing your own woes, and especially as I hear "my unfortunate state, yet, my dear father, if I "may without offence rejoice in my own mis- "haps, meseems in this I may account myself "blessed, that washing my hands with the inno- "cency of my fact, my guiltless blood may cry "before the Lord mercy to the innocent. And "yet though I must needs acknowledge, that "being constrained, and as you wot well enough, "and continually assayed, in taking upon me, I "seemed to consent, and therein grievously of- "fended the queen and her laws, yet do I as- "suredly trust, that this my offence towards God "is so much the less, in that, being in so royal "estate as I was, mine inforced honour never "blended with mine innocent heart. And thus "good father, I have opened to you the state in "which I presently stand, whose death at hand, "although to you perhaps it may seem right wo- "ful, to me there is nothing that can be more "welcome, than from this vale of misery to as- "pire to that heavenly throne of all joy and plea- "sure with Christ our Saviour: in whose stedfast "faith, if it may be lawful for the daughter to "write to the father, the Lord that hitherto hath "strengthened you so continue you, that at the "last we may meet in heaven with the Father, "the Son, and the Holy Ghost."

Another letter of this lady's is preserved, which

was written at the end of a *Greek* Testament, and was sent by her to her sister *Catharine**, the night before lady *Jane* was beheaded.

"I have here sent you, good sister *Catharine*, "a book, which although it be not outwardly "trimmed with gold, yet inwardly it is more "worth than precious stones. It is the book, "dear sister, of the Law of the Lord. It is his "testament and last will, which he bequeathed "unto us wretches, which shall lead you to the "path of eternal joy, and, if you with a good "mind read it, and with an earnest mind do pur-"pose to follow it, it shall bring you to an im-"mortal and everlasting life. It shall teach you "to live, and learn you to die. It shall win you "more than you should have gained by your wo-"ful father's lands; for, as if God had prospered "him, you should have inherited his lands, so, "if you apply diligently this book, seeking to "direct your life after it, you shall be an inheri-"tor of such riches, as neither the covetous shall "withdraw from you, neither thief shall steal, nei-"ther yet the moths corrupt. Desire with *David*, "good sister, to understand the law of the Lord "God. Live still to die, that you by death may "purchase eternal life, and trust not that the "tenderness of your age shall lengthen your life, "for as soon, if God call, goeth the young as "the old, and labour always to learn to die, defy "the world, deny the devil, and despise the flesh, "and delight yourself only in the Lord. Be pe-"nitent for your sins, and yet despair not; be "strong in faith, and yet presume not; and de-"sire with St. *Paul* to be with Christ, with whom "even in death there is life. Be like the good "servant, and even at midnight be waking, lest "when death cometh, and stealeth upon you as a

* The lady *Jane* had two sisters younger than herself; this lady *Catharine* the eldest, and lady *Mary* the younger

" thief in the night, you be with the evil servant " found sleeping, and lest for lack of oil you be " found like the five foolish women, and like him " that had not on the wedding-garment, and then " ye be cast out from the marriage. Rejoice in " Christ, as I do. Follow the steps of your mas- " ter Christ, and take up your cross. Lay your " sins on his back, and always embrace him. And " as touching my death, rejoice as I do, good " sister, that I shall be delivered of this corrup- " tion, and put on incorruption, for I am assured " that I shall, for losing of a mortal life, win an " immortal life, the which I pray God grant you, " and send you of his grace to live in his fear, " and to die in the true Christian faith, from the " which, in God's name, I exhort you, that you " never swerve, neither for hope of life, nor for " fear of death; for if you will deny his truth " for to lengthen your life, God will deny you, " and yet shorten your days; and if you will " cleave unto him, he will prolong your days, to " your comfort, and his glory; to the which glo- " ry God bring me now, and you hereafter, when " it pleaseth him to call you! Fare you well, " good sister, and put your only trust in God, " who only must help you."

We shall in a manner conclude the excellent composures of this worthy lady with a prayer drawn up by her in the time of her trouble, which will open to our readers the state of her mind in the near views of death and eternity.

" O Lord, thou God and Father of my life, " hear me poor and desolate woman, which flyeth " unto thee only in all troubles and miseries. " Thou, O Lord, art the only defender and deli- " verer of those that put their trust in thee, and " therefore I, being defiled with sin, encumbered " with afflictions, unquieted with troubles, wrap- " ped in cares, overwhelmed with miseries, and " grievously tormented with the long imprison-

" ment of this vile mass of clay, my sinful body,
" do come unto thee, O merciful Saviour, craving
" thy mercy and help, without the which so little
" hope of deliverance is left, that I may utterly
" despair of any liberty. Albeit it is expedient,
" that seeing our life standeth upon trying, we
" should be visited sometime with some adversity,
" whereby we might both be tried whether we be
" of thy flock or no, and also know thee and
" ourselves the better; yet thou that saidest thou
" wouldest not suffer us to be tempted above our
" power, be merciful unto me, a miserable wretch,
" I beseech thee, that I may neither be too much
" puffed up with prosperity, neither too much
" pressed down with adversity, lest I being too
" full, should deny thee, my God, or being too
" low brought, should despair, and blaspheme
" thee, my Lord and Saviour. O merciful God,
" consider my misery best known unto thee, and
" be thou now unto me a strong tower of defence,
" I humbly require thee. Suffer me not to be
" tempted above my power, but either be thou a
" deliverer to me out of this great misery, either
" else give me grace patiently to bear thy heavy
" hand, and sharp correction. It was thy right-
" hand that delivered the people of *Israel* out of
" the hands of *Pharaoh*, which for the space of
" four hundred years did oppress them, and keep
" them in bondage. Let it therefore seem good
" to thy fatherly goodness to deliver me sorrow-
" ful wretch, for whom thy Son Christ shed his
" precious blood on the cross, out of this miser-
" able captivity and bondage, wherein I am now.
" How long wilt thou be absent? For ever? Oh
" Lord, hast thou forgotten to be gracious, and
" hast thou shut up thy loving-kindness in dis-
" pleasure? Wilt thou no more be intreated?
" Is thy mercy clean gone for ever, and thy pro-
" mise come utterly to an end for evermore? Why
" dost thou make so long tarrying? Shall I de-

" spair of thy mercy, O God? Far be that from " me. I am thy workmanship, created in Christ " Jesus; give me grace therefore to tarry thy lei- " sure, and patiently to bear thy works, assuredly " knowing, that as thou canst, so thou wilt de- " liver me, when it shall please thee, nothing " doubting or mistrusting thy goodness towards " me, for thou knowest better what is good for " me than I do, therefore do with me in all things " what thou wilt, and plague me what way thou " wilt. Only in the mean time arm me, I beseech " thee, with thy armour, that I may stand fast, " my loins being girt about with verity, having " on the breast-plate of righteousness, and shod " with the shoes prepared by the gospel of peace, " above all things taking to me the shield of faith, " wherewith I may be able to quench all the fiery " darts of the wicked, and taking the helmet of " salvation, and the sword of the Spirit, which " is thy most holy word, praying always with all " manner of prayer and supplication, that I may " refer myself wholly to thy will, abiding thy " pleasure, and comforting myself in those trou- " bles which it shall please thee to send me, see- " ing such troubles be profitable for me, and see- " ing I am assuredly persuaded that it cannot but " be well all that thou dost. Hear me, O merci- " ful Father, for his sake, whom thou wouldest " should be a sacrifice for my sins; to whom, " with thee, and the Holy Ghost, be all honour " and glory. Amen."

These are the principal remains of this most excellent lady. It may not be displeasing to our readers to hear what judgment bishop *Burnet* has passed upon them. " One effect," says he, " of " this, that is, of the frustrated rising of sir " *Thomas Wiat*, was the proceeding severely " against the lady *Jane*, and her husband, the lord " *Guildford*, who both suffered on the 12th of " *February*, 1554. The lady *Jane* was not much

" disordered at it, for she knew upon the first jea-
" lousy that she must be the sacrifice, and there-
" fore had now lived six months in the constant
" expectations of death. *Feckenham*, afterwards
" abbot of *Westminster*, was sent to her by the
" queen three days before to prepare her to die.
" He had a long conversation with her, but she
" answered him with that calmness of mind, and
" clearness of reason, that it was astonishing to
" hear so young a person of her sex and quality
" look on death so near her with so little disorder,
" and talk so sensibly both of faith and holiness, of
" the sacraments, the scriptures, and the authority
" of the church. *Feckenham* left her, seeing he could
" work nothing on her, but procured her, as it is
" said, the continuance of her life three days
" longer, and waited on her on the scaffold. She
" wrote to her father to moderate his grief for
" her death, which must needs have been great,
" since his folly had occasioned it. She expressed
" her sense of her sin in assuming the royal dig-
" nity, though he knew how unwillingly she was
" drawn into it, and that in her royal estate her
" enforced honour had never defiled her innocent
" heart. She rejoiced at her approaching end,
" since nothing could be to her more welcome to
" be delivered from that valley of misery into that
" heavenly throne to which she was to be ad-
" vanced, where she prayed they might meet at
" last. There was one *Harding*, who had been
" her father's chaplain, and that was a zealous
" preacher in king *Edward's* days, before whose
" death he had animated the people much to pre-
" pare for persecution, and never depart from the
" truth of the gospel, but he had now fallen away
" himself. To him she wrote a letter full of se-
" vere expostulations and threatenings for his a-
" postacy; but it had no effect upon him. It is
" of an extraordinary strain, full of life in the
" thoughts, and of zeal, if there is not too much,

" in the expressions. The night before her exe-
" cution she sent her *Greek* Testament, which
" she had always used, to her sister, with a letter,
" in which, in most pathetic expressions, she
" sets out the value she had of it, and recom-
" mended the study and practice of it earnestly
" to her. She had also composed a devout prayer
" for her retirements, and thus had she spent the
" last moments of her life*."

I cannot restrain myself from adding what the same bishop, in another place, says concerning her, which, if it is a digression in the order of our account of this lady, it will be more than excused for the excellency of the character this celebrated historian draws of her. " She read," says he, " the
" scriptures much, and had attained great know-
" ledge in divinity. But with all these advan-
" tages of birth and parts she was so humble, so
" gentle, and pious, that all people both admired
" and loved her. She had a mind wonderfully
" raised above the world, and at the age, when
" others are but imbibing the notions of philo-
" sophy, she had attained to the practice of the
" highest precepts of it. She was neither lifted
" up with the hope of a crown, nor cast down,
" when she saw her palace made afterwards her
" prison, but carried herself with an equal temper
" of mind in those great inequalities of fortune,
" that so suddenly exalted and depressed her.
" All the passion she expressed in it was that
" which is of the noblest sort, and is the indica-
" tion of tender and generous natures, being much
" affected with the troubles into which her hus-
" band and father fell on her account†."

We are now to attend this excellent lady to her closing scene, and view in what a manner she met

* *Burnet's* History of the Reformation, Vol. II. p. 271, 272.

†Ibid, Vol. II. p. 234, 335. Folio Edit.

her violent, though unmerited death. The day finally appointed for her execution, as well as that of her husband lord *Dudley*, was the 12th of *February*, 1554. The fatal morning being come, her husband earnestly desired the officers that he might take his last farewell of her, which, though they willingly permitted, yet upon notice, she advised the contrary, assuring him, "that such a "meeting would rather add to his afflictions, than "increase that quiet wherewith they had possessed "their souls for the stroke of death, that he de-"manded a lenitive which would put fire into the "wound, and that it was to be feared her presence "would rather weaken than strengthen him; that "if his soul were not firm and settled, she could "not settle it by her eyes, nor confirm it by her "words; that he would do well to remit this in-"terview to the other world; that there indeed, "friendships were happy, and unions indissolva-"ble, and that theirs would be eternal, if they "carried nothing with them of terrestrial, which "might hinder them from rejoicing." She expressed great tenderness when she saw her husband led out to execution, but soon overcame it, when she considered how closely she was to follow him. All she could do was to give him a farewell out of a window as he passed toward the place of his execution, which he suffered on a scaffold on *Tower-hill*, with much Christian meekness. His dead body being laid in a car, and his head wrapped up in a linen cloth, were carried to the chapel within the *Tower*, in the way to which they were to pass under the window of the lady *Jane*, which sad spectacle she beheld with a settled countenance. After this affecting sight, she wrote three short sentences in her table-book in *Greek*, *Latin*, and *English*, which book, upon sir *John Bridges's** entreaty, that she would bestow upon him

* This sir *John Bridges*, the ancestor of the present noble family of that name, dukes of *Chandois*, was lieutenant of the

some memorial, she presented to him as an acknowledgment for civility she had received from him. The sense of the *Greek* sentence was, "If "his slain body shall give testimony against me "before men, his most blessed soul shall render "an eternal proof of my innocence in the pre-"sence of God." The *Latin* sentence was to this effect, "The justice of men took away his "body, but the divine mercy has preserved his "soul." And the *English* sentence ran thus, "If "my fault deserved punishment, my youth at "least, and my imprudence, were worthy of ex-"cuse. God and posterity will shew me favour." She was led out by the lieutenant of the *Tower* to the scaffold that was prepared upon the green, over-against the *White Tower*. It is said, that the court had once taken a resolution to have had her beheaded upon the same scaffold with her husbane, but, considering how much they were both pitied, and how generally lady *Jane* was beloved, it was determined, to prevent any commotions, that her execution should be performed within the *Tower*. She was attended to and upon the scaffold by Mr. *Feckenham*, but she was observed not to give much heed to his discourses, keeping her eyes steadily fixed on a book of prayers she had in her hand. After some short recollection she saluted those who were present with a countenance perfectly composed; then taking her leave of Mr. *Feckenham*, she said, "God will abundantly re-"quite you, good Sir, for your humanity to me, "though your discourses gave me more uneasi-"ness than all the terrors of my approaching "death." She next addressed herself to the spectators in the following speech. "My lords, and "you good Christian people which come to see

Tower at this time, and was present with lady *Jane* in her apartment, from the windows of which she had the last sight of her husband living and dead.

"me die. I am under a law, and by that law, as "a never-erring judge, I am condemned to die, "not for any thing I have offended the queen's "majesty, for I will wash my hands guiltless "thereof, and deliver to my God a soul as pure "from such trespass, as innocence from injustice, "but only for that I consented to the thing I was "forced unto, constraint making the law believe "I did that which I never understood. Notwith-"standing I have offended Almighty God in that "I have followed over-much the lust of my own "flesh, and the pleasures of this wretched world; "neither have I lived according to the knowledge "that God hath given me, for which cause God "hath appointed to me this kind of death, and "that most worthily according to my deserts; "howbeit I thank him heartily that he hath given "me time to repent of my sins here in this world, "and to reconcile myself to my Redeemer, whom "my former vanities had in a great measure dis-"pleased. Wherefore, my lords, and all you "good christian people, I most earnestly desire "you all to pray with me, and for me, while I "am yet alive, that God of his infinite goodness "and mercy will forgive my sins, how numberless "and grievous soever, against him; and I beseech "you all to bear me witness that I here die a true "Christian woman, professing and avouching "from my soul that I trust to be saved by the "blood, passion, and merits of Jesus Christ, my "Saviour, only, and by no other means, casting "far behind me all the works and merits of mine "own actions, as things so short of the true duty "I owe, that I quake to think how much they "may stand up against me." Having delivered this speech she kneeled down, and repeated the fifty-first psalm in a most devout manner from beginning to end; after which she stood up, and gave her gloves and her handkerchief to her women, Mrs. *Eliz. Tilney*, and Mrs. *Helen*, and her

prayer-book to sir *John Bridges*. On her untying her gown the executioner offered to assist her, but she desired him to let her alone, and turning herself to her women they helped her off with it, and gave her an handkerchief to bind about her eyes. The executioner kneeling down requested her forgiveness, which she *most willingly* gave him. Upon this he desired her to stand upon the straw, which bringing her within sight of the block, she said, "I pray dispatch me quickly." Then kneeling down, she asked, "Will you take "it off before I lay me down?" To which the executioner replied, "No, madam." She then tied her handkerchief about her eyes, and feeling for the block said, "What shall I do? where is "it?" Upon which, one of the standers-by guiding her to it, she laid her head down upon the block, and then stretched herself forward, and said, "Lord, into thine hands I commend "my spirit," and immediately the executioner at one stroke severed her head from her body.

Thus fell this most accomplished lady, resigning her life in a manner worthy of her employing and improving it; "and a true Christian "faith," as one observes, "having uniformly pro-"duced a Christian life, with what triumph did "it trample on the sting of death, and spread a "glory round the lady *Jane*, that eclipsed the "faint lustre of the superstitious and cruel queen "*Mary* on her throne*?"

The smallest remains of this incomparable person are too precious to be lost; and we shall therefore insert the following verses, written by her in the place of her confinement, and it is said with a pin.

Non aliena putes homini quæ obtingere possunt:
Sors hodierna mihi cras erat illa tibi.

* *Glocester Ridley's* Life of bishop *Ridley*, p. 427.

In English.

Think not, O mortal, vainly gay,
That thou from human woes art free:
The bitter cup I drink to-day
To-morrow may be drunk by thee.

Deo juvante nil nocet livor malus,
Et non juvante, nil juvat labor gravis.
Post tenebras spero lucem.

In English.

Endless all malice, if our God is nigh;
Fruitless all pains, if he his help deny.
Patient I pass these gloomy hours away,
And wait the morning of eternal day.

J. Linnell Sc.

CATHARINE PARR.

Pub.d by R. Cole Holborn London 1.st June 1804

CATHARINE PARR.

Catharine, *wife of King* Henry the Eighth, *commonly called* Catharine Parr.

SHE was born about the beginning of the reign of king *Henry* the eighth, who succeeded to the throne of *England April* 22, 1509. She was the eldest of the two daughters of sir *Thomas Parr* of *Kendal* by dame *Maud* his wife, who bestowed on her a learned education, as the most-valuable addition he could make to her other accomplishments. Her progress in literature fully answered her father's culture and expectations, so that she soon became celebrated not only for her good sense, but her learning, and made a most excellent use of her abilities in the employment of them for the best purposes in every stage of future life.

She was first married to *John Nevill* lord *Latymer*, and after his decease her perfections both in body and mind so powerfully attracted the affections of king *Henry* that she was married to him at *Hampton-court*, *July* 12, 1543.

She always took great delight in conversing with the sacred writings, and the investigation of divine truths, which soon dissipated the clouds of ignorance, and set before her in a true light the nature of the gospel. She seems indeed to have had a religious tincture from her infancy, but the religious duties she so carefully practised in early life were according to the blind devotion of that age. These errors she not only afterwards retracted, but forwarded the *Reformation*, and advanced and encouraged the *Protestant* cause. She pursued these good designs as far as the mutable and perverse disposition of an arbitrary prince, and the iniquity of the times would ad-

mit, and even further than she could go without exposing herself to the utmost danger, for though her laudable attempts were carried on with all proper prudence, and as much secrecy as the nature of the thing would allow, yet they were maliciously observed by *Stephen Gardiner*, bishop of *Winchester*, who with the chancellor *Wriothesley* and others conspired against her so artfully, that at length having drawn up articles, they procured a warrant subscribed by the king's own hand to remove her to the *Tower*, which, being accidentally dropped, was happily found by a person who conveyed it to her majesty. The sight of it, and the reflections upon the hard fate of other queens threw her into a violent disorder, which confined her to her bed. The king hearing of her illness made her a very kind and seasonable visit, spoke all the comfortable things imaginable to her, and sent her one of his physicians, Dr. *Wendy*, as is believed, to take care of her health. The doctor it seems was apprized of the design, and guessed from outward symptoms the cause of the queen's indisposition, upon which, well knowing her singular prudence, and relying upon her fidelity, he ventured to open the matter to her. The king himself being at the same time a little indisposed, the doctor advised the queen to make his majesty a visit, not doubting but that by her good sense and prudent management she might avert the impending danger. The queen took the doctor's advice, and soon after made his majesty a visit, attended only by her sister, the lady *Herbert*, and the lady *Lane*. She found the king sitting and talking with some gentlemen of his chamber. He seemed pleased with her visit, and addressed her in a very obliging manner, and, breaking off his discourse with his attendants, he began of his own accord, contrary to his usual custom, to confer with her about matters of religion, seeming as it were desirous to

be resolved by the queen of certain doubts, which he then proposed to her. The queen instantly perceiving the tendency of his discourse, answered with great humility and submission.

"Your majesty doth know right well, neither "am I myself ignorant what great imperfection "and weakness by our first creation are allotted "to us women, so as to be ordained and appointed "as inferior and subject to man as our head, from "which head all our direction ought to proceed, "and that as God made man to his own shape and "likeness, whereby he being endowed with more "special gifts of perfection, might rather be "stirred to the contemplation of heavenly things, "and to the earnest endeavour to obey his com-"mandments, even so also made he woman of "man, of whom and by whom she is to be govern-"ed, commanded and directed: whose womanly "weakness and natural imperfections ought to be "tolerated, aided, and borne withal, so that by "his wisdom such things as be wanting in her "ought to be supplied.

"Since therefore that God hath appointed such "a natural difference between man and woman, "and your majesty being so excellent in gifts "and ornaments of wisdom, and I a simple poor "woman so much inferior in all respects of nature "unto you, how then comes it now to pass that "your majesty in such diffuse causes of religion "will seem to require my judgment? which when "I have uttered, and said what I can, yet must "I, and will I refer my judgment in this and all "other cases to your majesty's wisdom, as my "only anchor, supreme head, and governor here "in earth next under God to lean unto."

"Not so by St. *Mary*," replied the king, "you are become a doctor, *Kate*, to instruct us, "as we take it, and not to be instructed or di-"rected by us."

"If your majesty take it so," answered the

queen, "then hath your majesty very much mis-
"taken me, who have ever been of the opinion
"to think it very unseemly and preposterous for
"the woman to take upon her the office of an in-
"structor or teacher to her lord and husband, but
"rather to learn of her husband, and be taught
"by him: and where I have with your majesty's
"leave presumed heretofore to discourse with your
"majesty, in which I have sometimes seemed to
"dissent from you, I did it not so much to main-
"tain my opinion, as to minister discourse, not
"only to the end that your majesty might with
"the less grief pass over this painful time of your
"infirmity by this kind of engagement, which
"I fancied might afford you some relief, but also
"that I, hearing your majesty's learned argu-
"ments might from thence gain to myself great
"advantage: and I assure your majesty, I have
"not missed any part of my desired end in that
"behalf, always referring myself in all such mat-
"ters unto your majesty, as by ordinance of na-
"ture it is convenient for me to do."

"And is it even so, sweet heart," said the king? "and tended your arguments to no worse "an end? then are we now perfect friends again, "as ever we were before." And as he sat in his chair embracing her in his arms, and saluting her, he declared, "That it did him more good at that "time to hear these words from her own mouth, "than if he had heard present news of an hun-"dred thousand pounds in money having fallen "to him." Afterwards, having entertained the queen and attendants with some diverting conversation, he gave her leave to depart, and in her absence gave her the highest commendation.

The day and almost the hour appointed being come in which the queen was to be conveyed to the *Tower*, the king went into his garden with only two gentlemen of the bed-chamber, and sent for the queen, who immediately came to wait upon

his majesty, attended by lady *Herbert*, lady *Lane*, and lady *Tyrwhyt*, who were all to have been apprehended with the queen. The king seemed in high spirits, and entertained them with all imaginable gaiety. In the midst of their mirth the lord chancellor approached his majesty's presence with forty of the king's guards at his heels. The king looked upon him with a very stern countenance, and, walking a small distance from the queen called the chancellor to him, who upon his knees spoke softly to his majesty. The king in great anger called him *knave*, *arrant knave*, *beast*, and *fool*, and commanded him instantly to begone out of his presence. Being gone, the king immediately returned to the queen, who, perceiving him to be much chagrined, employed all the powers of her eloquence to soften his displeasure, humbly intreating his majesty, if the chancellor's fault were not too heinous, to pardon him for her sake.

"Ah poor soul," says the king, "thou little "knowest how evil he hath deserved this grace at "thy hands. Of my word, sweet heart, he hath "been to thee an arrant knave, and so let him "go." To which the queen returned an answer expressive of her charitable disposition.

Thus remarkably did Divine Providence defend her from the snares and malice of her enemies, and rescue her from this most imminent danger, which being over, she passed safely through the remainder of this tempestuous reign.

This dreadful alarm seems to have awakened all the faculties of her soul, and to have put her upon the employment of her thoughts in pious meditations and prayer, and upon making due preparation for eternity.

She saw very plainly that the principles of religion she had first imbibed did not correspond with the inspired writings. But though she had a considerable share of learning joined to an excellent

understanding, yet her great modesty would not permit them to be her only guide in matters of such great importance, for she kept several eminent divines constantly with her to solve her doubts, and instruct her in the true religion. With these learned men, who were her chaplains, she used to have private conferences, as often as opportunity would permit, about the doctrine of the *Reformation*, and the abuses which were then crept into the church, but particularly in *Lent*. She had a sermon preached to her every day in the afternoon in her chamber, which generally lasted about an hour, at which time the ladies and gentlemen of her privy-chamber, and others who were disposed to hear were present. To all this she added great application and industry in the study of books of divinity, particularly of the Holy Scriptures. Being thus qualified she began to commit some of her own thoughts to writing. Her first composition seems to have been that intitled, *Queen Katharine Parr's Lamentation of a sinner bewailing the ignorance of her blind life.* This discourse was found among her papers after her death, and was published by secretary *Cecil*, who prefixed to it a preface of his own writing. In it she acknowledges the sinful course of her life for many years, in which she relying on external performances, such as *Fasts* and *Pilgrimages*, was all the time a stranger to the true internal power of religion, which she came afterwards to experience by the study of the scriptures, and prayer to God for the assistance of that Holy Spirit, by whose direction they were indited. She explains clearly the ideas she had of justification by faith, so that holiness was its necessary consequence, and lamented the great scandals given by many *Gospellers*, a name by which they were distinguished who gave themselves to the reading of the Scriptures.

She also drew up psalms, prayers, and pious

discourses, which she herself published. The psalms were in number fifteen, each of considerable length, and composed in imitation of the *Psalms of David*, being digested into versicles, of which many were borrowed from the book of Psalms, and other portions of Scripture. Each Psalm had its proper subject. The first was *for the remission of sins*, beginning, "O Lord of "lords, God Almighty, great and dreadful, "which by thy word hast made heaven, earth, "the sea, and all things contained in them! no-"thing is able to resist thy power: thy mercy "is over all thy works: all things be under thy "dominion and rule, both man and beast, and "all living creatures: thou art merciful to whom thou wilt, and hast compassion on whom it pleaseth thee, *&c.*

The second Psalm also was *for remission of sins*, beginning,

"O most mighty God of angels and men,
"whose judgments be unsearchable, and
"whose wisdom is profound and deep;
"Hear the prayers of thy servant, and cast not
"away the humble suit of thy poor creature,
"and handy-work, *&c.*"

The third Psalm was *for remission of sins* also. The fourth, *A complaint of a penitent sinner which is sore troubled, and overcome with sins.* The fifth, *For obtaining of godly wisdom.* The sixth, *A Christian man prayeth that he may be healed of God.* The seventh, *For an order and direction of good living.* The eighth, *A Christian prayeth that he may be delivered from his enemies.* The ninth, *Against enemies.* The tenth, *When enemies be so cruel that a Christian cannot suffer them.* The eleventh, *Of confidence and trust in God.* The twelfth, *If God defer to help long time.* The thirteenth, *In which a Christian gives thanks to God that his enemies have not gotten the over-hand of him.* The four-

teenth, *In which the goodness of God is praised.* The fifteenth, *Of the benefits of God, with thanks for the same.* To which were subjoined the twenty-second Psalm, intitled, *The complaint of Christ on the cross,* and *a Psalm of Thanksgiving.*

Then followed the book of prayer, intitled, *Prayers or Meditations, wherein the mind is stirred up patiently to suffer all afflictions here, and to set at nought the vain prosperity of this world, and alway to long for everlasting felicity, collected out of holy works,* &c. These prayers were all digested, as were the psalms aforesaid, into verses and sentences, and contain a great spirit of true piety and devotion, sense of God, and dependence upon him, and many of them were excellently suited to her condition. Then follow two prayers for the king, and for men to say entering battle, the latter of which the queen very probably composed upon the king's expedition into *France* with a great army, when she was left regent at home. In this prayer she has this truly pious petition, " Our cause being now just, " and being enforced into war and battle, we most " humbly beseech thee, O Lord God of Hosts, so " to turn the hearts of our enemies to the desire of " peace, that no Christian blood be spilt; or else " grant, O Lord, that with small effusion of blood, " and to the little hurt and damage of innocents, " we may to thy glory obtain victory, and that " the wars being soon ended, we may all with one " heart and mind knit together in concord and " unity laud and praise thee." The next is a devout prayer to be daily said, together with one or two besides.

There was also printed another piece of the devout studies of this good queen, intitled, *A goodly Exposition of the fifty-first Psalm, which* Hierom *of* Ferrary *made at the latter end of his days.* This work begins, " Wretch that I am, " comfortless and forsaken of all men, which have

" offended both heaven and earth, *&c.*" Then follow in conclusion other things, as *Of Faith—The Power of Faith—The Work of Faith—Good Works—The Prayer of the Prophet Daniel.*

Before we proceed any further in the Memoirs of this truly excellent person we shall present our readers with a pious prayer of hers composed in short ejaculations, suited to her condition, which may serve as a specimen of the devout exercises of her soul.

" Most benign Lord *Jesu*, grant me thy grace " that it may alway work in me, and persevere " with me unto the end!

" Grant me that I may ever desire and will that " which is most pleasant and acceptable unto " thee!

" Thy will be my will, and my will to follow " always thy will!

" Let there be alway in me one will, and one " desire with thee, and that I have no desire to " will or not to will, but as thou wilt!

" Lord, Thou knowest what thing is most pro- " fitable, and most expedient for me:

" Give me therefore what thou wilt, as much " as thou wilt, and when thou wilt!

" Do with me what thou wilt, as it shall " please thee, and as shall be most to thine " honour!

" Put me where thou wilt, and freely do with " me in all things after thy will!

" Thy creature I am, and in thy hands. Lead " me, and turn me where thou wilt!

" Lo! I am thy servant, ready to all things " that thou commandest; for I desire not to live " to myself, but to thee.

" Lord *Jesu!* I pray thee grant me thy grace, " that I never set my heart on the things of this " world, but that all carnal and worldly affec- " tions may utterly die, and be mortified in " me!

" Grant me above all things that I may rest " in thee, and fully pacify and quiet my heart in " thee !

" For thou, Lord, art the very true peace of " heart, and the perfect rest of the soul, and " without thee all things be grievous and un- " quiet.

" My Lord *Jesu*, I beseech thee be with me in " every place, and at all times ; and let it be to " me a special solace gladly for to love to lack all " worldly solace !

" And if thou withdraw thy comfort from me " at any time, keep me, O Lord, from separation " (desperation) and make me patiently to bear thy " will and ordinance !

" O Lord *Jesu*, thy judgments be righteous, " and thy providence is much better for me than " all that I can imagine or devise !

" Wherefore do with me in all things as it shall " please thee !

" For it may not be but well, all that thou dost. " If thou wilt that I be in light, be thou blessed ; " if thou wilt that I be in darknes, be thou also " blessed !

" If thou vouchsafe to comfort me, be thou " highly blessed ; and if thou wilt I lie in trouble, " and without comfort, be thou likewise ever " blessed !

" Lord, give me grace gladly to suffer what- " soever thou wilt shall fall upon me, and pa- " tiently to take at thy hand good and evil, bit- " ter and sweet, joy and sorrow ; and for all " things that shall befal unto me heartily to thank " thee !

" Keep me, Lord, from sin, and I shall then " dread neither death nor hell !

" Oh ! what thanks shall I give unto thee, " which hast suffered the grievous death of the " cross to deliver me from my sins, and to obtain " evarlasting life for me ?

" Thou gavest us most perfect example of pa-
" tience, fulfilling and obeying the will of thy
" Father, even unto death.

" Make me wretched sinner obediently to
" use myself after thy will in all things, and pa-
" tiently to bear the burden of this corrupt
" life!

" For though this life be tedious, and as an
" heavy burthen to my soul, yet nevertheless
" through thy grace and by example of thee it is
" now made much more easy and comfortable
" than it was before thy incarnation and pas-
" sion.

" Thy holy life is our way to thee, and by fol-
" lowing that we walk to thee that art our head
" and Saviour: and except thou hadst gone be-
" fore, and shewed us the way to everlasting life,
" who would endeavour himself to follow thee,
" seeing we be yet so slow and dull, having the
" light of thy blessed example and holy doctrine
" to lead and direct us?

" O Lord *Jesu*, make that possible by grace
" that is to me impossible by nature!

" Thou knowest well that I may little suffer, and
" that I am soon cast down, and overthrown with
" a little adversity: wherefore I beseech thee, O
" Lord, to strengthen me with thy Spirit that I
" may willingly suffer for thy sake all manner of
" troubles and afflictions!

" Lord, I will knowledge unto thee all mine un-
" righteousness, and I will confess to thee all the
" unstableness of my heart.

" Oftentimes a very little thing troubleth me
" sore, and maketh me dull and slow to serve
" thee:

" And sometimes I purpose to stand strongly,
" but when a little trouble cometh it is to me great
" anguish and grief, and of a right little thing
" riseth a grievous temptation to me;

" Yea, when I think myself to be sure and

" strong, as it seemeth I have the upper hand,
" suddenly I feel myself ready to fall with a little
" blast of temptation.

" Behold therefore, good Lord, my weakness,
" and consider my frailness best known to thee!

" Have mercy on me and deliver me from all
" iniquity and sin that I be not intangled there-
" with!

" Oftentimes it grieveth me sore, and in a
" manner confoundeth me that I am so unsta-
" ble, so weak and so frail in resisting sinful mo-
" tions;

" Which, although they draw me not away to
" consent, yet nevertheless their assaults be very
" grievous unto me;

" And it is tedious to me to live in such bat-
" tle, albeit I perceive that such battle is not
" unprofitable unto me, for thereby I know my-
" self, and mine own infirmities, and that I must
" seek help only at thine hands.

" It is to me an unpleasant burthen, what
" pleasure soever the world offereth me here.

" I desire to have inward fruition in thee, but
" I cannot attain thereto."

The number as well as piety of these compositions sufficiently shew how much of her time and thoughts, amidst all the business and ceremonies of her exalted station, was employed in order to secure her everlasting happiness, and sow the seeds of piety and virtue in the minds of her people. And as she very well knew how far good learning was subservient to these great ends, so she used her utmost endeavours for its establishment and increase. A remarkable proof of which we have in the following authentic piece of history. When the act was made that all colleges, chantries, and free chapels should be in the king's disposal, the university of *Cambridge* were filled with terrible apprehensions, but well knowing the queen's great regard to learning, they addressed

letters to her by Dr. *Smith*, afterwards sir *Thomas Smith*, the learned secretary of state to king *Edward*, in which they entreated her majesty to intercede with the king for their colleges, which accordingly she effectually did, and wrote to them in answer, "That she had attempted the "king's majesty for the stay of their possessions, "and that, notwithstanding his majesty's pro- "perty and interest to them by virtue of that act "of parliament, he was, she said, such a patron "to good learning, that he would rather advance "and erect new occasion thereof than confound "those their colleges; so that learning might "hereafter ascribe her very original, whole con- "servation, and sure stay to him, adding, that "the prosperous estate of whom long to preserve "she doubted not but every one would with daily "invocation call upon him, who alone and only "can dispose all to every creature." In the same letter she tells them, "That forasmuch as she "well understood that all kind of learning flou- "rished among them as it did among the *Greeks* "at *Athens* long ago, she desired and required "them all not so to hunger for the exquisite "knowledge of profane learning, that it might be "thought that the *Greek university* was but "transposed, or now in *England* again revived, "forgetting our Christianity, since the excel- "leney of the *Greeks* only attained to moral and "natural things, but that she rather gently ex- "horted them to study and apply those doctrines "(the variety of human learning) as means and "apt degrees to the attaining and setting forth "the better *Christ's* reverend and most sacred "doctrine, that it might not be laid against them "in evidence at the tribunal seat of God how "they were ashamed of Christ's doctrine, for this "*Latin* lesson, she goes on, I am taught to say "of St. *Paul*, *Non me pudet evangelii*, and "then adds, to the sincere setting forth whereof

" I trust universally in all your vocations and mi-
" nistries you will apply and conform your sun-
" dry gifts, arts, and studies to such end and
" sort, that *Cambridge* may be accounted rather
" an university of *divine philosophy* than of *na-*
" *tural* or *moral*, as *Athens* was."

This so satisfactory an answer to the petition of the university of *Cambridge* shews as well the great influence she had over the king as the good use she made of it; nor can the reader fail of observing from her letter how well she deserved his majesty's favour. Indeed she merited every instance of it she could desire, for, next to the studies of the Holy Scriptures, and the performance of the duties enjoined by them, she seems to have made it her principal care to be obsequious to his will. And as that part of his life which it fell to her lot to share with him was attended with almost continual indispositions, so his ill health joined such a fierceness of manners to his former intractable disposition as rendered it a task extremely difficult even for his prime favourites to make themselves agreeable to him, and preserve his esteem; yet, such were the amiable qualities of the queen, that by a most obliging tenderness, and charming turn of conversation, she not only secured his affection under all his pain and sickness, but greatly contributed to the alleviation of them, which so cemented the king's affections, and grounded her so firmly in his good graces, that after the bishop of *Winchester* was known to have been disappointed in his scheme for her ruin none of her adversaries durst make any attempts against her.

As a confirmation of what we have said concerning this lady's extraordinary virtues, and the true sense which the king had of them, we shall here exhibit the last testimony of his affection to her from his will which bears date *December* the

30th, 1546, but one month before his decease, which is as follows:

——"And for the great love, obedience, chastness of life, and wisdom being in our foresaid wife and queen, we bequeath unto her for her proper use, and as it shall please her to order it, three thousand pounds in plate, jewels, and stuff of household, besides such apparel as it shall please her to take, as she hath already; and further we give unto her one thousand pounds in money, with the enjoying her dowry and joynture, according to our grant by act of parliament."

Her great zeal for the Reformation, and earnest desire to have the Scriptures understood by the common people put her upon the procuring several learned persons to translate *Erasmus's Paraphrase on the New Testament* into the *English* language for the service of the public. And this she did at her own great expence. She engaged lady *Mary*, afterwards queen *Mary*, in translating the paraphrase on the gospel of St. *John*, upon which occasion she sent the following epistle in *Latin* to that princess.

"Cum multa sint, nobilissima ac amantissima Domina, quæ me facilè invitant hoc tempore ad scribendum, nihil tamen perinde me movit atque cura valetudinis tuæ, quem, ut spero, esse optimam, ita de eadem certiorem fieri, magnoperè cupio. Quare mitto hunc nuntium quem judico fere tibi gratissimum, tum propter artem illam musicæ, quæ te simul ac me oppido oblectari non ignoro; tum quod à me profectus tibi certissimè referre possit de omni statû ac valetudine meâ. Atque sanè in animo fuit ante hunc diem iter ad te fecisse, atque coram salutasse, verùm voluntati meæ non omnia responderunt. Nunc spero hâc hyeme, idque propediem propius nos esse congressuras. Quo sane

" mihi nihil erit jucundum magis, aut magis vo-
" lupte.

" Cum autem, ut accepi, summa jam manus
" imposita sit per *Maletum* operi *Erasmico* in
" *Johannem*, quod ad tralationem spectat, neque
" quicquam nunc restet, nisi ut justa quædam di-
" ligentia ac cura adhibeatur in eodem corrigendo
" te obsecro, ut opus hoc pulcherrimum atque
" utilissimum jam emendatum per *Maletum* aut
" aliquem tuorum, ad me transmitti cures, quo
" suo tempore prelo dari possit; atque porro sig-
" nifices an tuo nomine in lucem felicissime exire
" velis, an potius incerto autore. Cui operæ meâ
" sanè opinione injuriam facere videberis si tui no-
" minis autoritate etiam posteris commendatum
" iri recusaveres in quo accuratissimè transferendo
" tanto labores summo reipublicæ bono suscepisti,
" pluresque, ut satis notum est, susceptura, si
" valetudo corporis permisisset. Cum ergo in
" hâc re abs te laboriosè admodum sudatum fuisse
" nemo non intelligat cur quam omnes tibi meritò
" deferant laudem rejicias, non video. Attamen
" ego hanc rem omnem ita relinquo prudentiæ
" tuæ, ut quamcunque velis rationem inire eam
" ego maximè approbandam censuero.

" Pro crumenâ quam ad me dono misisti in-
" gentes. tibi gratias ago. Deum Opt. Max.
" precor ut verâ ac intaminatâ felicitate perpetuò
" te beare dignetur: in quo etiam diutissimè va-
" leas." Ex *Hanworthia* 20 *Septembris*.

Tui studiosissima ac amantissima,
Katherina Regina K. P.

In English.

" Though there are several considerations, my
" most noble and beloved Lady, which readily
" invite me at this juncture to write to you, yet
" there is none that equally induces me with that

" of my solicitude for your health, which, as I " hope it is perfectly enjoyed by you, so I feel " myself most earnestly desirous to receive as- " surance concerning it. It is for this reason that " I have dispatched this messenger to you who I " doubt not will be most welcome, both on ac- " count of his eminent skill in music, which I " know is a most delightful entertainment to both " of us, and as he will be able, coming immedi- " ately from me, to give you certain information " of my health, and all that relates to me. I had " it indeed in my intention to have made you a " visit, and to have paid my respects to you in " person, but things have not fallen out to my " mind. I now promise myself that in the winter " before long that we shall have an interview, " than which nothing can be more acceptable " and pleasant to me.

"As I have been informed that the finishing " hand has been put by Dr. *Mallet* to *Erasmus's* " *Paraphrase on the New Testament*, so far as it " regards its translation into *English*, and that " nothing now remains but an accurate review, " and care in its correction, I earnestly request you " to transmit me this most elegant and useful " work now revised by Dr. *Mallet*, or some other " able person whom you have employed, in order " that it may be printed in due time, and that " you would also signify to me whether it is your " pleasure, which would indeed be most auspici- " ous to the work, to have it published with your " name, or have it suppressed. Indeed, if I " might give my opinion, you will considerably " obstruct the work, if it does not go down into " posterity under the sanction of your name, by " which in the most accurate translation you have " undertaken a most lasting service for the great " benefit of the people, and are ready, as it is well " known, to make further additions in the same " kind, if your health will permit. For my part,

" I see no reason, as mankind will undoubtedly " ascribe the work to yourself, why you should " endeavour, by suppressing your name, to de- " cline the honour which they will so deservedly " confer upon you. But I leave the whole affair " so entirely to your prudence, that I shall readily " fall in with whatever method may seem most " eligible to you.

" I give you abundant thanks for the present " of the purse you was so kind as to send me. I " beseech the all-gracious and almighty God to " crown your days with true undisturbed felicity, " and to give you a long life for its enjoyment!" From *Hanworth* the 20th of *Sept.*

Yours in the most attached and affectionate friendship,

Catharine Queen K. P.

King *Henry* dying upon the 28th of *January*, 1546-7, when she had been his wife three years, six months, and five days, she was not long after married to sir *Thomas Seymour*, lord admiral of *England*, and uncle to king *Edward the sixth*. This unhappy marriage put a stop to all her temporal enjoyments, for, between the matchless pride and imperiousness of her sister-in-law the duchess of *Somerset*, and the boundless ambition, and other bad qualities of the admiral, such furious animosities ensued as proved the destruction of both families, and must have interrupted the studies and contemplations of our excellent lady, now embarked with them, so that after this marriage we find no more of the pious productions of her pen, or any thing considerable besides her procuring the publication of the above-mentioned work, the *Translation of Erasmus's Paraphrase on the New Testament into English.*

She lived but a short time with this gentleman, for after being delivered of a daughter she died in child-bed in the month of *September*, 1548, not

without suspicion of poison, as several of our writers observe. And indeed she herself was apprehensive of unfair dealings, and roundly reproached the admiral on her death-bed for his great unkindness to her.

Where she died, or in what place she lies buried we know not, nor can we meet with any information on the head among our historians, though many of them mention her death, and speak of her with such regard as makes the omission of such a circumstance appear somewhat extraordinary, but we have a *Latin* epitaph composed in memory of her by Dr. *Parkhurst* one of her domestic chaplains, and afterwards bishop of *Norwich.* It bears the following title, and is as follows:

Incomparabilis fœminæ *Catharinæ,* nuper *Angliæ, Franciæ,* et *Hiberniæ* Reginæ, dominæ meæ clementissimæ, epitaphium. *Anno* 1548.

Hoc Regina novo dormit *Catharina* sepulchro,
Sexus fœminei flos, honor, atque decus.
Hæc fuit *Henrico* conjux fidissima Regi,
Quem postquam è vivis Parca tulisset atrox
Thomæ Seymero, (cui tu, *Neptune,* tridentum
Porrigis) eximio nupserat illa viro.
Huic perperit natam: à partu cum septimus orbem
Sol illustrasset mors truculenta necat:
Defunctam madidis famuli deflemus ocellis;
Humectat tristes terra *Britanna* genas.
Nos infelices mœror consumit acerbus:
Inter cœlestes gaudet at illa choros.

In English.

An epitaph on the incomparable Lady *Catharine,* late Queen of *England, France,* and *Ireland,* my most amiable mistress.

This new-erected tomb contains
The mortal, but rever'd remains
Of her, who shone through all her days
Her sexes ornament and praise.

To *Henry, Albion's* mighty King,
With whose renown all nations ring,
She prov'd a most accomplish'd wife,
The crown and comfort of his life.
Her Lord no more, in *Hymen's* bands
With *Seymour* next she joins her hands;
Seymour, who o'er the wat'ry plains
Wielding th' imperial trident reigns:
To him a female babe she bore,
But, when the sun had travell'd o'er
For sev'n successive days the skies,
A breathless corpse the mother lies.
Her family her loss bemoans,
Britannia echoes to their groans:
In night and griefs we pine away;
She triumphs in the blaze of day,
And, with th' angelic choirs above,
Attunes the harp to joy and love.

JANE, QUEEN OF NAVARRE*.

JANE of Albert, the subject of our Memoirs, was daughter to *Henry* the second, king of *Navarre*, and *Margaret* of *Orleans*†, sister to

* *Navarre* was a small kingdom south of *France*, near the *Pyrenean* mountains. It is now a part of *France* itself.

† The mother of the subject of our Memoirs bore a very eminent character, being distinguished for her piety, virtue, and fine understanding. Perhaps it may not be unacceptable to our readers, as it will not be entirely foreign to our work, to recite the following account of a very edifying and pleasing event in which she had her share in a translation from the elegant *Witsius*, Vid. Miscel. Sacr. Vol. II. p. 185.

"As an instance, says our excellent author, of a placid and "pleasant death, *James Faber Stapulensis*, a name famous in "*France* among the revivers of evangelical truth, and sound "learning, deserves to be recorded. He in a very advanced "age flying from the violence of the persecution with which the "professors of the *Reformed Religion* were oppressed in *France*, "withdrew himself to the country of the queen of *Navarre*, the "magnanimous and wise protectress of the *Protestant* cause. "On a certain day the queen sent and invited him to dine with "her, gathering a number of learned and pious men, with "whose conversation she was wonderfully delighted, to be guests "with him. While the rest of the company with a great deal of "chearfulness enjoyed their meal, *Faber* discovered many signs "of a deep sorrow. The queen asked the reason, to which he "replied, *How can I, O Queen, be chearful myself, or contribute "to the chearfulness of others, who am the most wicked creature "upon the face of the earth?*" "But what," said she, "my "friend, can that wickedness be which you have committed, "who from your youth up have appeared to lead a most holy "life?" He answered, "I have lived to an hundred and one "years pure from every stain of lewdness, and do not recollect "any thing particularly on the account of which I should fear "leaving life with a troubled conscience, except one, which "however I hope may be forgiven." For awhile he could not proceed on account of the tears that gushed from his eyes, but at length recovering himself, he said, "How shall I appear be-"fore the high tribunal of God, who have sincerely instructed "others in his holy gospel, and rendered them more brave and "constant in its profession than myself, so that not a few among "them have courageously endured a thousand tortures, and even

Francis the first of that name, king of *France*, and was carefully educated in the Protestant Religion from her childhood, to which she stedfastly adhered all her days. She married *Anthony* of *Bourbon*, son to *Charles* duke of *Vendosme*, by whom she had *Henry* the fourth of that name, king of *France* by his father's right, and king of *Navarre* by his mother's.

This *Anthony*, king of *Navarre*, in the minority of *Charles* the ninth, being the first prince of the blood, was to be his protector, but the queen-mother, and the *Guises*, aiming to get the

" death itself, and yet I, their poor dastardly minister, contrary " to the will of the Lord, have by a shameful flight sought to " lengthen out that life which will very soon of itself forsake a " decrepit old man, to whom nothing more glorious could have " happened than that I should have willingly sealed those divine " truths, whose power I have so often experienced, with that " little residue of blood that is now creeping in my veins." To which the queen, as she was remarkable for her eloquence, and richly furnished with the knowledge of the Scriptures, suggested several considerations which were quite adapted to mitigate his grief, and which were strengthened and confirmed by the concurrence of the rest of the guests that were sitting at the table; upon which the venerable man, resuming his spirit, thus spoke; " Well, then I see nothing remains but that I should go " home to God, having first, if it is agreeable to you, made my " will; and I do not choose to defer it, for I perceive the sum- " mons from my God is come." Presently fixing his eyes upon the queen, " I appoint you," says he, " my heir. I bequeath " all my books to Mr. *Gerard* the minister, and as to my clothes, " and all else I have in the world, I give them to the poor. The " rest I commit to God." Upon which the queen smiling said, " But in this disposal what shall I get, my friend, by my ap- " pointment of being your heir?" " The care," he replied, " of " distributing my effects among the poor." " I accept it," says she, " and protest that this heirship is more acceptable to me " than if my brother had left me the whole kingdom of *France*." The good man by this time becoming quite pleasant signified that he should be glad to take a little sleep, and, bidding the guests be chearful, and taking leave of them he lay down upon a couch that was near at hand. The company apprehended him to be only asleep, but it proved that he slept in the Lord without one struggle, sigh, or groan. The queen often mentioned the remarkable death of this holy man.

power and management of affairs into their own hands, endeavoured by all means to detach the king of *Navarre* from the Protestant interest, that so by weakening it, they might carry every thing according to their pleasure. For which purpose they employed the ambassador of *Spain*, the cardinal of *Tournon*, *Escars*, and some other of his flatterers, who persuaded him, that by his observing a neutrality, and causing the prince his son to go once to the mass, the king of *Spain* would give him the kingdom of *Sardinia* in recompence for that of *Navarre*, which had lately been taken from him. The Pope also confirmed him in this hope, though he was only depriving him of all means for the recovery of the kingdom of *Navarre*, whenever he should attempt it. The king overcome by these artifices estranged himself by degrees from the Protestants, and solicited the queen his wife to return into the bosom of the *Romish* church, and induce her children to follow her steps. But she, being better grounded in the truth, than so easily to renounce it, refused; upon which a breach took place between her and her husband.

The above-mentioned persons seeing this, seized the advantage, and persuaded him that heresy was a sufficient cause of dissolving marriage, and that therefore he might be divorced from his queen, as she had imbibed its poison. They also suggested, that notwithstanding his divorce he would retain to himself the possession of all the dominions and territories belonging to his abdicated queen, of which she upon the account of her heresy would be deprived as unworthy of them, and they added that he should marry *Mary*, queen of *Scots*, whose dowry they said was the kingdom of *England*, and of which the Pope, upon the consummation of the marriage, would strip *Elizabeth*, as undeserving of it for

the same reason of heresy, and settle it upon them.

But the king of *Navarre* abhorring a divorce, it remained that he should accept the conditions for being made king of *Sardinia*, for the effecting which the above counsellors left no methods unattempted, and at length succeeded so far that they gulled the king of *Navarre*, and set him at variance with the prince of *Conde*, *Coligni* the admiral, and the other Protestants. The queen his wife, disliking his change of religion, and his connection with the *Popish* party, retired to *Podium*, in the country of *Berne*, and there kept her court.

But it pleased Providence, that soon after at the siege of *Orleans*, the king of *Navarre* was wounded in the shoulder, of which he languished about three weeks, and then died.

The next design of the above-mentioned faction was to seize upon the queen together with her son *Henry*, and her daughter *Catharine*, and bring them before the tribunal of the *Spanish* inquisition. The conspirators entertained no doubt but that *Philip* king of *Spain* would the more readily fall in with this measure as it would be so favourable to the *Popish* religion, of which he boasted himself to be the supporter, and as all the dispute about the kingdom of *Navarre*, which he unjustly detained, would be ended by the extinction of its lawful heirs. They flattered themselves also that the project might be easily accomplished by the king of *Spain's* soldiers, who lay at *Barcelona* ready to be transported into *Africa*, and who by the way of the mountains might come upon and surprize the queen of *Navarre* and her children at *Podium*, without any warning. One *Dominick*, a captain, born in the territories of *Berne*, was pitched upon to go to the court of *Spain* to communicate these designs to the king, and to receive his instructions. But

Providence so ordered it that *Dominick* falling sick by the way, one *Annas Hospius*, an honest man, who attended him, learnt the cause of his journey, and by giving timely notice prevented the success of the plot, and saved the queen of *Navarre* and her children from the ruin intended them.

Not long after, in the time of the third civil war on account of religion, the good queen having raised a considerable force led them to *Rochel* together with her son *Henry*, and her daughter *Catharine*. From this place she wrote letters to the king, the queen-mother, the duke of *Anjou*, and the cardinal of *Bourbon*. To the king she represented, that in the common cause of religion, in regard of the duty she owed him, and her alliance by blood to the prince of *Conde*, she could not be wanting to him upon such an occasion as the present, as she had always rejected the bloody counsels of the *Guisian* faction, and especially the ambition of the cardinal of *Lorrain*, from whose friendship she earnestly dehorted the duke of *Anjou*, entreating him not to give up himself as a minister of his wicked will, in extirpating the royal family. In her letter to the cardinal of *Bourbon* she sharply reproves him for not being warned by his former danger. "How long," says she, "will you be the suffragan of the car-"dinal of *Lorrain?* Have you forgotten the "mischievous plots that were laid by him for "your life? And are you so credulous as to rely "upon his oaths, when he swears that he intends "no treachery, &c." But these monitions taking no effect upon him the war went on, and in the battle of *Bassac* the *Protestants* were defeated, and the prince of *Conde* was slain. Upon the melancholy news arriving at *Rochel*, the queen of *Navarre* hasted away to the *Protestant* army, where, before a great assembly of nobles and soldiers, she made a speech to confirm their minds,

applauding the virtue and constancy of the prince of *Conde*, who had faithfully exerted himself even to death in the defence of so good a cause, and exhorting the rest to imitate his example, and to persevere in maintaining the truth of Christ, and the liberty of their country; "For," added she, "the good cause is not dead with the prince of "*Conde*, neither ought worthy men to yield to "despondency in such cases, God having so pro- "vided for his cause that he gave *Conde* compa- "nions while he lived who may succeed him now "he is no more. I have brought with me," said she, "my only son *Henry*, who, as he is the "heir of *Conde's* name, so he is also of his vir- "tues. These with other nobles, I trust, will "never be wanting in so good a cause." After this address to the nobles and army, and many things said in private to her son to put an edge upon his spirit, she returned to *Rochel* to raise new succours.

In the mean time a commission was granted to *Terride*, governor of *Quercie*, to summon the queen of *Navarre*, and the prince her son to quit the *Protestants*, and, in case of refusal, to invade the countries of *Berne*, *Foix*, and *Navarre*, in which he so far succeeded that he reduced all to the king's obedience, except only *Navarre*, which he besieged, it being the only strong place which remained to the queen.

Upon this the queen and the princes sent the earl of *Montgomery* to engage him, who with a small army of five hundred horse, and four thousand foot obliged *Terride* to raise the siege, and retire himself to *Orthez*. His men were dispersed, and to prevent him from collecting them again the earl besieged him, and forced the town, and that he might beat *Terride* with his own weapons, he turned the cannon which he found in the town against the castle, upon which it was surrendered to him. After which all other places

were soon reduced to the queen's obedience, and the earl, having garrisoned the towns of his new conquest, speedily returned to the princes.

Not long after peace being concluded between the king and the Protestants, the king published an edict, in which among other things there is this passage.

"Let it be lawful for the queen of *Navarre*, "the king's aunt, besides the benefit which is "common to all those who have the highest juris- "diction, to enjoy the free exercise of her reli- "gion in the earldoms of *Armigniac*, *Foix*, and "*Bigorre* in one place of all those dominions "which she holds in her own possession, or which "may be consigned to her by the king, so that "all who come to that place, though she herself "be absent, may enjoy it without danger. More- "over, lest any doubt should arise about his right "intention respecting the queen of *Navarre* the "king's aunt, as also of the princes of *Conde*, "both father and son, the king doth declare, that "he acknowledges them all for his faithful cousins "and subjects, and that they and all who have "managed the wars under them shall be free, and "not bound to render an account for monies re- "ceived or taken, *&c.*"

But though the peace was concluded, the malice of the *Popish* party was not in the least abated; but they sought by policy to effect that which they could not accomplish by power, and for this purpose *Biron* was sent to *Rochel* in the king's name to treat with the queen of *Navarre* about the marriage between her son *Henry* and the king's sister, the lady *Margaret*, for which end he invited them to come to court, where matters might be fully discussed and concluded. He added also, that hereby a fair occasion was offered from God to settle their affairs in peace, *&c.*

The queen of *Navarre* having returned her

thanks in a set oration, answered, "That the "matter was of that importance that she should "take time to herself to deliberate concerning it, "and that, though she professed and acknow- "ledged that the alliance would be an honour and "advantage to her, yet that she was for the pre- "sent doubtful how to act on account of the near "relation between her son and the lady, and the "difference as to their religions. Wherefore," said she, "I will consult with my divines, and "what I find may contribute to the glory of God, "and the good of the kingdom, and that may "consist with a good conscience, that I will "readily and willingly embrace, being desirous "in all that I can to fall in with the pleasure of "the king and queen, to whom I owe all due de- "ference."

There were two matters to be settled between the king and queen of *Navarre*, in respect of the place and the manner of the celebration of the marriage. The queen was averse from its being done at *Paris*, fearing that the city being extremely addicted to the *Romish* religion, was long since an enemy to the family of *Navarre*, and therefore she judged it not safe to have the marriage celebrated there. The king on the contrary said, "That it would be a certain sign of "sure peace to have the marriage celebrated in "the metropolis of the kingdom, which would "be, as it were, on a public theatre." The other difficulty was about the manner of the celebration, as the queen of *Navarre*, being attached to the Reformed Religion, disliked that the marriage should be contracted after the *Popish* manner, and the queen-mother as much disliked that of the Protestants. But the king entreated the queen of *Navarre* to pardon him in that matter, for that it would tend to his great dishonour if he should suffer the marriage of his sister to be solemnized in any other form than according to that

ancient religion which he had received from his forefathers. To remove this difficulty time was taken on both sides.

In the mean time the queen of *Navarre* consulted with the ministers of the Reformed Religion what was to be done in this matter. Some of them, insisting upon the simplicity of the word of God, said that it was utterly unlawful for marriages to be contracted in the Popish manner, especially by illustrious personages, in whom a compliance would be more hurtful, because of more public concern. Others, apprehending that this marriage would be a firm, and, as it were, an everlasting foundation of an happy peace, assented to it.

The queen of *Navarre* and the Protestant nobles striving to find out remedies both for the kingdom, which was grievously distressed, and for their own impoverished estates, approved the judgment of the last-mentioned divines, and so the affair proceeded, and the conditions of marriage were agreed upon by the parties. The king was to give his sister for her dowry three hundred thousand crowns, each crown being valued at four and fifty shillings.

About this time the queen of *Navarre*, being zealous to propagate the Protestant Religion in *Cantabria*, a province of the jurisdiction of *Navarre*, sent thither pastors who had learned the country language, which is understood by almost none of the neighbours, and was before believed incapable of being written. She took care also that the *New Testament*, the *Catechism*, and the Prayers used in the Church of *Geneva*, should be translated into the *Gascoin* or *Cantabrian* tongue, which she caused to be printed at *Rochel* in a most fine letter, and sent to the *Cantabrians*.

Upon the earnest solicitation of the king, the queen of *Navarre* went on the *March* following, *Anno Christi* 1572, from *Rochel* to the court,

which was then at *Blois*, with a great retinue, where it is incredible to think what a welcome she had on all sides, and especially from the king and his brothers, who yet, when all was done, could most treacherously and inhumanely boast to his mother, "Now, madam, have I not acquitted "myself well? Let me alone, and I will bring "them all into the net."

In the *April* following the articles of marriage between the prince of *Navarre* and the king's sister were concluded. In the beginning of *May* the king solicited her to come to *Paris* that she might make suitable preparations for the marriage, to which she at length consented, and accordingly on *May* the sixth she took her journey from *Blois*, and arrived on the fifteenth at *Paris*. After which she went from place to place in the city into several houses and shops in order to furnish herself with such things as were suitable to adorn the approaching nuptials.

The queen-mother in the mean time, who could not endure this good queen, but was at a loss for a colourable pretext to dispatch her with the rest she had devoted to destruction, and who feared also the greatness of her spirit in case she should survive them, and judged it impossible to work upon the flexibility of the young prince her son, so long as his mother lived, the queen-mother in the mean time used the most base and wicked stratagem to take away the queen of *Navarre's* life. She consulted with one *Rene*, an *Italian*, who had the art of empoisoning, by whose diabolical assistance she accomplished the horrid purpose of murdering the queen, who had not the least suspicion of any danger, and so could not be upon her guard against it. This *Rene* sold the queen of *Navarre* certain empoisoned perfumes, and was afterwards heard to make his boast of what he had done, and to add also that

he had the like in store for two or three besides, who suspected nothing of the matter.

By this poison thus conveyed to her, on *June* the fourth following the good queen fell sick of a continued fever. Upon finding how strong the disease (though slighted by others) was upon her, and apprehending that it would end in her death, she prepared herself to receive from the hand of God her merciful Father that stroke which he had appointed her. Calling her son *Henry* to her she commanded him above all things else carefully to serve God according to the confession of faith in which he had been educated, and not to suffer himself to be diverted from it by the empty pleasures and delights of the world. She charged him to take care that the constitutions concerning it, which she had published in the principality of *Berne*, and the lower *Navarre*, should be inviolably kept. She exhorted him to purge his family, and banish all evil counsellors thence, who thought ill of God, as also all flatterers, the abusers of princes, and all other vicious persons, but that he should retain with him all good men, as *Bellovarius*, *Francutius*, and *Batulus*, who were men of unspotted reputation. She recommended to him a special regard to his sister *Catharine* by treating her gently and tenderly without bitterness, and causing her to be brought up in the town of *Berne* in the same school of piety in which he himself had been educated, and bidding him when she was at proper years to marry her to a prince of equal dignity, professing the Protestant Religion. She also signified to him that he should love *Henry Bourbon* his cousin german, as his brother, and also *Francis* marquis of *Contium*, endeavouring to his utmost power that as great harmony as possible should be maintained between them and the admiral *Caligni* for the advancement and promotion of God's glory. She then made her son her heir, entreating the king, the queen-mother, the duke of *Anjou*, and

the duke of *Alensen*, the king's brothers, to take upon them the protection of the prince her son, and of *Catharine* her daughter, and to allow them the free exercise of their religion.

She next requested that she might have such persons about her who might comfort her in her sickness from the word of God, and might also pray with her and for her, according to the direction of the apostle *James: Is any sick among you? Let him call for the elders of the church, and let them pray over him, knowing that the prayers of a righteous man avail much with God**. Accordingly a minister came to her, and shewed her from the Scripture, "That Christians "ought in all things to submit to the will of God "as to the Father of their spirits, that they might "live, and that, though by reason of the sharpness "of his chastisements, they may seem to our flesh "as if they were inflicted for no other end but "for our destruction, yet that we ought to con- "sider that the just God can do nothing but what "is just, and that being withal a merciful Father "he cannot in his corrections but intend the good "of his afflicted children."

To this discourse of the minister the queen replied, "I take all this as sent from the hand of "God my most merciful Father. Nor have I dur- "ing this extremity been afraid to die, much less "have I murmured against God for inflicting this "chastisement upon me, knowing that whatsoever "he does, he does so order it as that in the end "it shall turn to my everlasting good."

The minister then observed, "That the causes "of sicknesses and diseases must be sought beyond "the course of physic, which always looks to the "corruption of the humours, or the distemper in "the more noble parts of the body, and that "though it is not amiss to have respect to these "things as second causes, yet that we ought to

* James v, 14, 16.

"ascend higher, even to the first cause God him-
"self, who disposes of all creatures as it seems
"good in his sight. He wounds, and he heals,
"he kills, and he makes alive, *Deut.* xxxii. 39.
"And therefore that we ought to direct our pray-
"ers to him for comfort in all our sorrows and
"sufferings, and in the end to expect from him
"full deliverance, since it is easy with him to
"restore our health, if it is agreeable to his will."

To this speech the queen answered, "That she
"depended wholly on the providence of God,
"knowing that all things are wisely disposed of
"by him, and that therefore she besought him to
"vouchsafe her all such graces as he saw neces-
"sary for her salvation. As for this life," said she, "I am in a good measure weaned from it
"through the afflictions which have followed me
"from my youth to the present hour, but especi-
"ally because I cannot live without offending my
"God, with whom I desire to be with all my
"heart."

Hereupon the minister remarked, "That long
"life, how full soever it may be of troubles, is
"to be esteemed among the blessings of God,
"seeing his promise implies as much, and not
"only so but because our lives may in many ways
"promote his glory, and that long life is not only
"an honour, but a pledge of the favour of God,
"even as it is an honour and token of special re-
"gard to a person whom a prince long employs
"in his service, having had experience of his
"fidelity for many years." Hereupon the minister earnestly requested the queen to pray, "That
"if it was the will of God, he would employ her
"yet longer in his service for the further spread
"of his gospel, and that he would grant her such
"a recovery of health, and such a good state of
"body that with renewed strength she might be
"enabled to pursue her course better than she had
"done before."

To this she answered, "That, as to what concerned herself, her life was not dear unto her, "since, so long as she lived in this frail flesh, she "was still prone and apt to sin against God, only "she said she had a concern for the children whom "God had given her, as they would, if she was "now to die, be deprived of her in their early "years; yet," said she, "I doubt not, though "he should see fit to take me from them, but "that he himself will be a father to them, and a "protector over them, as I have ever experienced "him to be to me in my greatest afflictions, and "therefore I commit them wholly to his govern-"ment, and fatherly care."

The minister then blessed God for working in her mind, this assurance of faith, and this ability to cast her care upon the divine Providence, "en-"treating her still to persevere therein, which "would seal to her the truth of her faith. And "thus," said she, "did the patriarchs in times "past commit the care of their posterity into the "hands of God, as appears by the several bless-"ings of *Abraham*, *Isaac*, and *Jacob*." Upon this the minister observed, "That yet it was very "requisite that she should make choice of such "who, from the purity of their doctrine, and the "holiness of their lives, might continue to water "in the young princes the seeds of piety that had "been sown in them by her so great pains and la-"bour, seeing it was to be hoped that the example "of her faith and constancy in the service of "God, in which she had gone before them, would "serve as a perpetual inducement to them to fol-"low her noble virtues." She then declared to the minister, "that death was not terrible to her, "because it was the way to pass to her eternal "rest." The minister hereupon observed, "That "Christians had little cause to fear death, since "they should not die, according to what our Sa-"viour says, that he that lives, and believes in me,

" shall never die, *John* viii. 51. for," added the minister, " to speak properly, death is no death " to true believers, but a sweet sleep, being often " so called in the scriptures, and therefore *Christ* " for their sakes hath overcome and triumphed " over death in his own person, so that now we " may cry out with St. *Paul*, O death, where is " thy sting? O grave, where is thy victory?" After this the minister admonished her to make confession of her sins before God, shewing, " That bodily diseases tend to the dissolution of " nature, and that death is the wages of sin; fur- " ther saying, that by this her chastisement she " might learn what she had deserved, if God " should enter into judgment with her, not only " in regard of the fall of our first parents, in which " guilt she was involved as well as others, but also " by her own personal sins, seeing that the best " in the world are in themselves, but poor, miser- " able, and wretched sinners, and that, if the " Lord should punish us according to our deme- " rits, we could expect nothing at his hand but " eternal death and damnation."

At these words the queen, with her hands and eyes lifted up to heaven, began to acknowledge, " That the sins she had committed against the " Lord were innumerable, and therefore more " than she could reckon up, but yet that she hoped " that God for Christ's sake, in whom she put " her whole trust, would be merciful to her."

Hence the minister took occasion to open at large upon what ground she was to expect the mercy of God in Christ, adding, " That the " whole have no need of a physician, but such " as are sick, and that Christ said that he came " not to call the righteous, but sinners to repent- " ance, and that he is ready to fill the hungry " with good things, while he sends the rich empty " away. Of these things," said he, " you ought " so much the rather to be persuaded in your con-

" science by how much the more the Spirit of " God witnesses to your spirit that you are the " child of God, and enables you to cry, Abba, " Father, for what is faith but a firm trust and as- " surance of the good will of God manifested to- " wards us in his blessed Son."

The minister, fearing lest by his long discourse he might be troublesome to her, or too much exhaust her spirits, would have given over, which she taking notice of, earnestly requested him not to forbear speaking to her about these matters of life and eternal salvation, adding, " That now " she felt the want of such discourses, for that " since her coming to *Paris* she had been some- " what remiss in hearing such exhortations from " the word of God, and therefore," said she, " I " am the more glad to receive comfort thence in " this my great extremity."

Upon which the minister endeavoured " to set " before her the happiness of heaven, and what " those joys were which the saints possess in the " beatific presence of God, which the Scriptures " intending to discover assure us, that eye hath " not seen, nor ear heard, nor hath it entered into " the heart of man to conceive, what God hath " prepared for them who love him. For," saith he, " it is as if a king intending greatly to ho- " nour some noble personage should bring him to " his court, and there shew his state and attend- " ance, his treasures, and his most precious jewels. " In like manner the Lord will one day reveal to " all his people his magnificence and glory with " all the riches of his kingdom after he has ga- " thered them home to himself, arraying and " adorning them with light, incorruption, and " immortality. Therefore," added he, " since this " happiness is so great, your highness ought to be " the less solicitous about leaving this transitory " life, and know that you are to exchange an " earthly kingdom for an heavenly inheritance,

" these temporal good things which consume and " perish in the using, to enjoy those things which " are incorruptible, and everlasting, for your faith " being firmly fixed upon the Lord Jesus Christ " you may be certain of obtaining eternal salva- " tion by him." He then proceeded to propose to her these questions, " Do you verily believe " that Jesus Christ came into the world to save " you? And do you expect the full forgiveness of " your sins by the shedding of his blood for you?"

" Yes," replied she, " I do; believing that he is " my only Saviour and Mediator, and I look for " salvation from none other, knowing that he " hath abundantly satisfied for the sins of his " people, and therefore I am assured that God for " his sake, according to his gracious promise in " him, will have mercy upon me."

During all the time of her sickness she ceased not such edifying and comfortable discourses; sometimes intermixing them with most affectionate aspirations to God, as a testimony of the hope and desire she had of enjoying him, often uttering these words, " O my God, in thy due time " deliver me from this body of death, and from " the miseries of the present life, that I may no " more offend thee, and that I may attain to that " felicity which thou in thy word hast promised " to bestow upon me." Neither did she manifest her pious affection by words only, but by her serene and chearful countenance, so far as the strength of her disease would allow, thereby giving a full evidence to all who beheld her that no apprehensions of death could unhinge the stedfastness of her faith. The minister also often prayed with her.

During the time of prayer she ceased not with hands and eyes lifted up to heaven to fetch many sighs, especially when mention was made of the mercy of God in Christ, which he extends to poor sinners, so that all who were present might

evidently see that her heart and affections were united in the prayer which was offered for her. And while she thus lay, she continued in her holy desires to depart hence that she might be with Christ, taking great delight in the holy and christian exhortations which were given her by many godly and learned men who came to visit her, to whom also she manifested no small testimonies of her faith and hope in God, as to the salvation of her soul, by her holy and savoury speeches.

It was observable that though the Lord exercised her much with the feeling of her inward disease, yet that there was no word that at any time fell from her bordering upon discontent or impatience, nay scarcely did she ever utter so much as a groan.

It may be also added that, if at any time she found any intermissions of the violence of her distemper, she declared her willingness to obtain the recovery of her former health, and for that purpose she refused no proper means prescribed for her by her learned physicians; and that on the other hand, when she perceived her disease to increase upon her, and that she grew worse, she shewed that she was armed with an invincible constancy to undergo the utmost that death could do against her, willingly preparing herself for that last conflict.

When she saw the ladies and gentlemen with her weeping about her bed she blamed them for it, saying, "I pray you do not weep for me, since "God doth by this sickness call me hence to the "enjoyment of a better life, and I am now enter- "ing the desired haven towards which this frail "vessel of mine has been so long steering." She also expressed her grief that she wanted the opportunity she could have wished to reward them, and many more of her family and train, who had done her faithful service, apologizing for herself to them, and professing that the not rewarding them

according to her mind did not arise from a defect of her good will, but from the prevention of her illness. " But," said she, " I will not fail to " give orders about the matter to the utmost of " my ability."

In the end, perceiving her strength more and more decaying, she gave orders for making her last will and testament, and thus settled her outward estate. On the eigth of *June*, the day before she left the world, she called for a minister, and, finding that she was drawing near her end, she desired him to discourse to her something largely of the temptations with which *Satan* is wont to assault the people of God in their last conflict.

The minister answered her. " Indeed this is " the hour in which the sworn enemy of all the " faithful is wont most zealously to bestir himself " that, if possible, he may deprive them of the " comfort of their salvation, not sparing especi- " ally at that time to set upon them with might " and cunning, but yet even then the Lord is not, " and will not be wanting to his people, filling " their hearts with such joy and comfort of the " Holy Ghost, as shall make them in the end " more than conquerors. Satan's first engine by " which he would drive them to despair is the " presentation before their eyes of their innumer- " able sins and pollutions, with which they have " been any way defiled in their whole lives. Next " he presents before them the justice of God, be- " fore which none is able to stand, unless he were " pure and spotless; upon which he infers, that " such miserable sinners can look for nothing but " utter death and condemnation. But against " these assaults we are as *David*, Psalm li. to set " the infinite multitudes of God's compassions, " which surpass the multitudes of our sins. And " as for the justice of God we confess that no " creature that is polluted with sin can bear to be

" strictly examined by it, but we are to encourage
" ourselves that God will never enter into judg-
" ment with those who believe in his Son, but
" that he imputes to them that righteousness and
" obedience which were wrought out by him, and
" which are sufficient to oppose to divine justice,
" so that in Christ's righteousness and obedience
" we are to expect to stand before God, and not
" by our own deserts and worthiness. Indeed if
" we were to appear before the tribunal of justice
" to receive there what we have merited we should
" have good reason to be overwhelmed in utter
" despair, but turning our eyes upon the Lord
" Jesus Christ, who, being the eternal Son of
" God, hath clothed himself with the human na-
" ture to bear upon himself the punishment that
" was due to our sins, and who hath thereby ac-
" quitted us, the justice of God does not at all
" terrify us, but rather yields us assured comfort,
" because God being just cannot twice require the
" payment of the same debt. He therefore having
" received full and perfect satisfaction from Christ,
" whom he hath ordained to be our surety, and
" who hath paid our debts for us, we thence ga-
" ther assurance that God will no more demand
" them at our hands. To which purpose these
" passages of Scripture are to be well observed,
" that Christ hath borne our griefs, and carried
" our sorrows, that the chastisement of our peace
" was upon him, and that by his stripes we are
" healed, that all we like sheep have gone astray,
" but that the Lord hath laid on him the iniquity
" of us all, that Christ is our peace, and the pro-
" pitiation for our sins, and that he is the Lamb
" of God, who takes away the sins of the world.
" On these considerations the justice of God need
" not terrify such who believe in Christ, of whose
" righteousness and redemption they are made
" partakers, seeing that Jesus Christ, who knew
" no sin, was made sin, that is, an oblation for

" sin for us that we might be made the righteous-
" ness of God in him. I grant," said he, " that
" this blessedness does not belong to all indiffer-
" ently, but only to such as believing in the Son
" of God wholly cast themselves upon the merit
" of his death and passion, which, as St. *Peter*
" declares, is sufficient for their salvation, *Acts*
" iv. 12. neither is there salvation in any other,
" for there is none other name under heaven given
" among men whereby we can be saved." The minister asked the queen, " Whether she placed
" her whole trust and confidence upon Christ cru-
" cified, who died for her sins, and rose again for
" her justification?" To which she answered,
" That she expected neither salvation, nor righ-
" teousness, nor life, from any else, but only from
" her Saviour Jesus Christ, being assured that
" his merits alone abundantly sufficed for the full
" satisfaction for all her sins, although they were
" innumerable." " This being your faith," replied the minister, " you cannot come into con-
" demnation, but are passed from death to life,
" neither need you to be afraid of God's seat
" of justice, since it is turned into a throne of
" grace and mercy to you, and therefore the hour
" of death will be exceeding welcome to you, as
" death will be a sweet passage into a far better life,
" and the time in which all tears shall be wiped
" away from your eyes. I beseech you therefore,
" Madam, think often on that delightful text,
" Blessed are the dead which die in the Lord, for
" they rest from their labours, and their works
" follow them. Now the time approaches when
" you shall enjoy the beatifical vision of God,
" the society of your Head and Saviour, the Lord
" Jesus Christ, the fellowship of the blessed an-
" gels, and celestial spirits, with the holy patri-
" archs, prophets, apostles, and martyrs for Christ
" partaking with them in the same felicity and
" glory." He also added, " Madam, if it should

" please God by this your sickness to put an end " to this weary pilgrimage of yours, and call you " home to himself, as by some evident signs it " appears he will, are you willing to go to him?" To which she answered with much christian courage, " With all my heart." Upon which the minister said, " Then, Madam, open the eyes of " your faith, and behold Jesus your Redeemer " sitting at the right hand of his Father reaching " out his hand to receive you to himself; are you " willing, Madam, to go to him?" " Yes, I as- " sure you," said she, " much more willing than " to linger here below in this world where I see " nothing but vanity." He then asked her if they should pray with her, which upon her desire they performed by her, while the pious lady manifested her ardent affection in calling upon God.

Not long after came in the admiral *Coligni*, and with him a minister, to whom the queen attended for a considerable time, the minister's speech tending to prepare her for her dissolution. When he had finished his address, he also prayed with her, to which she listened with great attention. Upon this she requested that these two ministers would continue all night with her in her chamber, and that they would by no means leave her.

The greatest part of the night was employed in holy advices, which these ministers gave to the lady one after another, besides which she desired them to read to her some chapters of the Holy Scriptures, pertinent to her condition, and accordingly they read to her out of St. *John's* Gospel from the fourteenth to the end of the seventeenth chapter. After which they prayed with her. Prayer being ended, the queen desired to take some rest; but it was not long before she bade them read again. Upon which one of the ministers made choice of some particular Psalms of *David*, full of ardent and affectionate prayers, suited to the queen's present circumstances, and

for a conclusion read the thirty-first Psalm, in which the Prophet among other things commends his spirit into the hands of God, because, saith he, thou hast redeemed me, O God of truth.

The queen then signified her desire that they would pray with her again, and thus the greater part of the night was spent in these holy exercises, during all which time the ministers never discerned in her the least signs of impatience, notwithstanding the violence of her affliction. It was also worthy of observation, that whereas immediately before her sickness she had shewn how much she was concerned to provide most magnificently for the day of her son's marriage, according as the nature of so grand an alliance required, yet that as soon as this sickness had seized upon her, she seemed to have such a total neglect and forgetfulness of all such matters, that she never discovered so much as one thought about them.

The night being thus spent by this noble queen, who persevered in the expressions of such like affections and ardency of faith, the next morning, between eight and nine of the clock, she departed this life to take possession of a far better, sweetly yielding up her spirit into the hands of God *June* 9, *Anno Christi* 1572, and in the 44th year of her age.

She enjoyed her perfect speech and memory even to the hour of her death, shewing not only that staidness and soundness of judgment which she ever had in times past in the care about the salvation of her soul, but also in the proper settlement of her worldly affairs.

The king pretended he was greatly afflicted for her death, and went into mourning, in which also the whole court followed him, lest, as we may well suppose, by an apparent indifference about her death, their counsels and future desperate designs might be discovered and prevented.

The good queen, though taken off by poison,

yet seemed to be mercifully housed from the storm which burst upon the *Protestants* on the 24th of the *August* following, the day of the massacre of *Paris*, which begun a general slaughter of them over the kingdom, in which the number taken off is computed at an 100,000. The horrors of that night are not to be conceived, much less expressed. The fatal signal being given by the tolling of the bell of St. *Germain*, the butchery began. *Coligni*, the admiral of *France*, was murdered in his own house, his body thrown out of his window, and treated with the vilest indignities. The murderers ravaged the whole city of *Paris*, and butchered in three days above ten thousand lords, gentlemen, presidents, counsellors, advocates, lawyers, scholars, physicians, merchants, tradesmen, and others. Mothers, maidens, and children were all involved in the destruction, and the gates and entrances of the king's palace all besmeared with their blood. And yet, as though this had been the most heroic transaction, and would shed immortal glory over the authors of it, medals were struck at *Paris* in honour of it, on the face of which was the *French* king sitting on a throne with this inscription, *Virtus in rebelles, virtue against rebels;* and on the reverse, *Pietas excitavit justitiam, piety hath roused justice;* and when the news of this horrible massacre reached *Rome*, a jubilee was granted, and the people were commanded to go every where to church, and bless God for the success of the action; and it was decreed the pope should march with his cardinals to the church of St. *Mark*, and in the most solemn manner give God thanks for so great a blessing conferred on the See of *Rome*, and on the Christian world.

We shall close our account of this excellent queen with a passage from bishop *Burnet**, in

* Essay on the Memory of Queen *Mary*, p. 29.

which he says, that, " if *Jane* of *Navarre* had " had a larger sphere, she was indeed a perfect " pattern. Nothing was ever suggested to lessen " her, but that which was her true glory, her re- " ceiving the Reformation. She both received it, " and brought her subjects to it. She not only " reformed her court, but her whole principality " to such a degree, that the golden age seemed to " have returned under her, or rather Christianity " appeared again with the purity and lustre of its " first beginnings. Nor is there one single abate- " ment to be made her. Only her principality was " narrow. Her dominion was so little extended, " that, though she had the rank and dignity of " a queen, yet it looked rather liker the shadow " than the reality of sovereignty; or rather it " was sovereignty in miniature; though the co- " lours were bright, it was of the smallest form." But still may not Mr. *Waller's* lines, with a little alteration, be applied to this great and good queen in her small domains?

> Circles are prais'd not that abound
> In largeness, but th' exactly round;
> Such praise they merit, who excel
> Not in wide spheres, but acting well.

QUEEN MARY.

Mary, Queen of *Great Britain,* Wife of King *William* the Third.

SHE was the daughter of *James*, duke of *York*, afterwards king *James* the second, and the lady *Ann Hyde*, daughter of the earl of *Clarendon.* They were privately married at *Worcester-house, September* 5, 1660, by Dr. *Joseph Crowcher*, the duke's chaplain.

She was born *April* 30, 1662, and in the sixteenth year of her age was married at St. *James's, November* 4, 1677, to *William*, prince of *Orange*, afterwards king *William* the third.

She appeared to be most happily disposed from her very birth. She was good, and gentle, before she was capable of knowing that it was her duty to be so. This temper grew up with her in the whole progress of her childhood. She might need instruction, but she wanted no persuasion. And it is said that she never once in the whole course of her education gave any occasion to reprove her. She went into every thing that was good often before she knew it, and always after she once understood it.

She was but growing out of childhood when she went among strangers, and removed from her own country to *Holland;* but she went under the guard of so exact a conduct, and so much discretion, she expressed such a gentleness, access to her was so easy, and her deportment was so obliging, her life was such an example, and her charity was so free, that perhaps no age could furnish a parallel. Never were there such universal love and esteem paid to any as she received from persons of all ranks and conditions in the *United Provinces.* They were like transport and rap-

Lundin Sculp.t

QUEEN MARY.

Pub.d by R. Ogle Holborn London 1.st June 180-

ture. The veneration was so profound, that, how just soever it might be, it seemed rather excessive. Neither her foreign birth, nor regal extraction, neither the diversity of interests or opinions, nor her want of power and treasure equal to her bounty, diminished the respects that were offered her even from a people, whose constitution gave them naturally a jealousy of too great a merit in those who are at the head of their government.

It may well be considered as a very happy event, not only to our country, but to *Christendom* itself, that the princess did not imbibe the *Popish* religion, the religion sooner or later in life both of her father and her mother. She was a *Protestant* upon principle, and when her father, then upon the throne of *Great Britain*, wrote her a letter in favour of *Popery*, she returned him an answer, drawn up by herself, to the following purport. " She acquainted him, that she had " taken much pains to be settled in religion, that " those of the church of *England*, who had in- " structed her, had freely laid before her that " which was good in the *Romish* religion, that " so, seeing the good and bad of both, she might " judge impartially, according to the Apostle's " rule of proving all things, and holding fast that " which was good: that though she had come " young out of *England*, yet that she had not " left behind her either the desire of being well " informed, or the means for it; that she had fur- " nished herself with books, and had those about " her who might clear any doubts to her; that she " saw clearly in the Scriptures that she must work " out her own salvation with fear and trembling, " and that she must not believe by the faith of " another, but according as things appeared to " herself; that it ought to be no prejudice against " the *Reformation*, if many of them who pro- " fessed it led ill lives; and if any of them lived " ill, none of the principles of their religion al-

" lowed them in it; that many of them led good " lives, and that more might do it by the grace of " God, but that there were many devotions in the " church of *Rome* on which the *Reformed* could " set no value. She acknowledged that if there " was an infallibility in the church all other con- " troversies must fall to the ground, but that she " could never yet be informed where that infalli- " bility was lodged, whether in the *pope alone*, or " in a *general council*, or in both; and she desired " to know in whom the infallibility rested when " there were two or three *popes* at a time acting " one against another with the assistance of *coun-* " *cils*, which they called *general*, for at least the " succession was then much disordered. She ob- " served, that as for the authority that is pre- " tended to be given to St. *Peter* over the rest, " that that place which was chiefly alledged for " it*, was otherwise interpreted by those of the " church of *England*, as importing only the con- " firmation of an apostle, when in answer to that " question, *Simon*, son of *Jonas*, lovest thou " me? he had by a triple confession washed off " his triple denial; that the words which the king " had cited were spoken to (concerning) the other " apostles, as well as to him†; that it was agreed " by all, that the apostles were infallible, who were " guided by God's Holy Spirit, but that that " gift, as well as many others, had ceased long " ago; that St. *Peter* had no authority over the " rest of the apostles, or otherwise St. *Paul* un- " derstood our Lord's words ill, who withstood " St. *Peter* to his face, because he was to be " blamed; and she further took notice, that if St. " *Peter* himself could not maintain that autho- " rity, she could not see how it could be given to " his successors, whose bad lives had ill agreed " with his doctrine. She also alledged, that she

* *Matt.* xvi. 18. † *Acts* xv. 28.

" did not see why the ill use that some made of
" the scriptures ought to deprive others of them;
" that it was true that all sects made use of them,
" and found something in them which they drew
" out to support their opinions, and yet that for
" all this our Saviour bade the *Jews*, search the
" scriptures; and that St. *Paul* ordered his epis-
" tles to be read to all the saints in the churches,
" and that in one place he says, I write as to wise
" men, judge what I say; and if they might judge
" an apostle, much more any other teacher. She
" likewise observed, that under the law of *Moses*
" the Old Testament was to be read not only in
" the hearing of the scribes and the doctors of the
" law, but likewise in the hearing of the women
" and children, and that, since God had made us
" reasonable creatures, it seemed necessary to em-
" ploy our reason chiefly in the matters of the
" greatest concern; that, though faith was above
" our reason, yet that it proposed nothing to us
" that was contradictory to it; that every one
" ought to satisfy himself in these things, as our
" Saviour convinced *Thomas* by making him
" thrust his own hand into the print of the nails,
" not leaving him to the testimony of the other
" apostles, who were already convinced. She
" added, that she was confident that, if the king
" would hear many of his own subjects, they
" would fully satisfy him as to all those prejudices
" that he had against the *Reformation*, in which
" nothing was acted tumultuously, but all was
" done according to law; that the design of it
" was only to separate from the *Romish* church,
" so far as it had separated from the *primitive*
" church, in which the *Reformers* had brought
" things to as great a perfection as those corrupt
" ages were capable of.

" Thus, she concluded, she gave him the trou-
" ble of a long account of the grounds upon
" which she was persuaded of the truth of her

" religion, in which she was so fully satisfied, " that she trusted, by the grace of God, that she " should spend the rest of her days in it, and that " she was so well assured of the truth of our Sa- " viour's words that she was confident the gates of " hell should not prevail against it, but that he " would be with it to the end of the world. All " ended thus, that the religion she professed " taught her her duty to him, so that she should " ever be his most obedient daughter and ser- " vant." Bishop *Burnet* tells us that he set down very minutely every particular that was in those letters, that of the *king*, and this of the *princess*, and very nearly in the same words, and adds, " That he had an high opinion of the princess's " good understanding, and of her knowledge in " these matters before he saw this letter, but that " the letter surprised him, and gave him an asto- " nishing joy to see so young a person all on the " sudden, without consulting any one person, to " be able to write so solid and learned a letter in " which she mixed with the respect which she had " paid her father so great a firmness that by it she " cut off all further treaty, so that her repulsing " the attack that the king had made upon her " with so much resolution and force let the *popish* " party see that she understood her religion as " well as loved it*."

After the princess had lived several years in *Holland*, the ornament of her sex and station, upon the wonderful success of her husband the prince of *Orange* in his great enterprize to rescue our country from *popery* and *slavery*, both which were endeavoured with his utmost power by *James* the second her father, she ascended the throne of these realms in conjunction with her husband, at the joint invitation of both Houses of Parlia-

* *Burnet's* History of his own Time, Vol. II. p. 433—441. Octavo Edit.

ment; and they were accordingly proclaimed *king* and *queen*, *February* 13, 1668, to the great joy of the nation.

In this step of hers, that might carry a face which at first appearance seemed liable to censure, as her father was now king no more, and herself and husband reigned in his room, she weighed the reasons on which she went with a caution and exactness that well became the importance of them, the bias lying still against that which to vulgar minds seemed to be her interest. She was convinced that the public good of mankind, the preservation of that religion which she was assured was the only true one, and those real extremities to which matters were driven, ought to supersede all other considerations. She had generous ideas of the liberty of human nature, and of the true ends of government; she thought it was designed to make mankind safe and happy, and not to raise the power of those into whose hands it was committed upon the ruins of *property* and *liberty;* nor could she think that religion was to be delivered up to the humours of misguided princes, whose persuasion made them as cruel in imposing on their subjects the dictates of others, as they themselves were implicit in submitting to them, but yet after all her inclinations lay so strong to the duty, that of honouring her father, which nature had put upon her, that she made a sacrifice of herself in accepting that high elevation of being *queen* of these realms that perhaps was harder to her to bear than if she had been to be made a sacrifice in the severest sense. She saw that not only her own reputation might be eclipsed by her taking the throne, but that religion too might suffer in those reproaches which she must expect. These considerations were much more with her than crowns with all the lustres that adorn them, but yet the saving whole nations determined her in the matter, as her acceptance of the royal dig-

nity was the only visible means left to preserve the Protestant Religion not only in *Great-Britain*, but every where beside.

Though her mind discovered no tincture of enthusiasm, yet she could not avoid thinking that her preservation during her childhood in that flexibility of age and understanding without so much as one single attempt made upon her, was to be ascribed to a special Providence watching over her. To this she added her early deliverance from the danger of all temptations, and the advantages she enjoyed afterwards to employ much privacy in so large a course of study, which had not been possible for her to have attained, if she had lived in the constant dissipation of a public court. These things concurring convinced her that God had conducted her by an immediate hand, and that she was raised up to preserve that religion which was then every where in its last agonies; but yet when these and many other considerations, to which she had carefully attended, determined her to take the throne, nature still felt itself loaded. She bore her elevation with the outward appearances of satisfaction, because she thought it became her not to discourage others, or give them an occasion to believe that her uneasiness was of another nature than it really was, but in the whole matter she put a constraint upon herself, that is, upon her *temper*, (for no consideration whatsoever could have induced her to have forced her *conscience*) that was more sensible and violent to her than any thing that could have been wished her by her most virulent enemies.

Her sense of religion and duty not only operated in this great step of life, of such moment to herself, and benefit to the world, but the whole of her character and behaviour abundantly evinced what an extraordinary piety and virtue possessed her soul. Her punctual exactness not only to

public offices, but to her secret retirements, was so regular, that it was never put off in the greatest croud of business, or little journies; for then, though the hour was anticipated, the duty was never neglected. She took care to be so early on these occasions that she might never either quite forget, or very much shorten that devotion upon which she reckoned that the blessings of the whole day turned. She observed the Lord's-day so religiously, that, besides her hours of retirement, she was constantly thrice a day in the public worship of God, and for a great part of the year four times a day, while she lived beyond sea. She was constant to her monthly attendances at the Sacrament of the Lord's Supper, and withdrew herself more than ordinary in preparation for some days before them. In them, as well as in all the other parts of the worship of God, an uncommon seriousness ever appeared in her, without one glance allowed for observation. She spread a spirit of devotion among all who were about her, who could not see so much in her without being affected in something of the same manner themselves, though few attained to such a steady application as they beheld in her. In her demeanour in the house of God there was nothing theatrical, nothing given to show. Every thing was sincere as well as solemn, and genuine as well as majestic.

Her attentions to sermons was so entire that, as her eye never wandered from a good preacher, so she discovered no weariness at an indifferent one. When she was asked how she could be so attentive to some sermons that fell remarkably below perfection, she would answer, " that she " thought it did not become her by any part of " her behaviour to discourage, or so much as seem " to dislike one, who was doing his best." The hardest censure that she passed upon the poorest preachers was to say nothing to their advantage,

for she never with-held her commendations from any who deserved them. She was not content to be devout herself, but she strove to infuse the same temper into all who came near her, and chiefly into those whom she took into her more immediate care, whom she studied to form to religion with all the love and watchfulness of a mother. She charmed them with her instructions, and won them with her kindness. Never was mistress both feared and loved so entirely as she was. She dispersed good books of instruction to all who were around her, and gave frequent orders that they should be laid in places of attendance, that such as waited might not be condemned to idleness, but might profitably entertain themselves, while they were in their turns of service.

The raising the reputation and authority of the *Clergy* as the chief mean for advancing religion was that to which she intended to apply herself with the utmost diligence. She knew that the only true way to secure this point was to engage them to be exemplary in their lives, and abundant in their labours, to watch over their flocks, and to edify them by good preaching, and diligent catechising. She was resolved to have the whole nation understand that by these methods only Divines were to be recommended to favour and preferment. She made it visible that the steps were to be made by merit, and not by friendship and importunity. She charged those whom she trusted most in such matters to look out for the best men, and the best preachers, that they might be made known to her. She was under a real anxiety when *church preferments*, especially such as were most eminent, were to be disposed of. She reckoned that the disposition of them was one of the main branches of her care. When she apprehended that friendship might give a bias to those whom she allowed to speak to her on those heads, she told them of it with the authority that became her,

and which they well deserved, She could deny the most earnest solicitations with a true firmness, when she thought the person for whom they were made did not merit them, for desert was superior with her to all other considerations. But when she denied applications of this sort, she did it with so much softness, and upon such good reason, that they who might be mortified by the repulse were yet obliged to confess that she was in the right, even at the time, for the sake of a friend, they wished for once she had been in the wrong.

It grieved her to hear in what a condition many of the churches of *England* were, who were sunk into such extreme poverty that it was scarce possible, even by the help of a plurality, to find a subsistence in them. She had formed a design to bring them all to a just state of plenty, and to afford a due encouragement to ministers among them. But *pluralities* and *non-residence*, when not enforced by real necessity, were so odious to her, that she determined to throw such perpetual disgraces upon them as should oblige all persons to let go the hold they had gotten of these cures of souls, over whom they did not watch, and among whom they did not labour. In a full discourse upon this very subject, the day before she was seized with her fatal disease, she said, " She had no great hopes " of rectifying matters, but that she was resolved " to go on, and never suffer herself to be dis- " couraged, or lose heart. She would still try " what could be done, and pursue her design, " how slow, or insensible soever the progress " might be."

No intimation was ever let fall before her in any discourse that offered a probable mean of Reformation which was lost by her, and she would call upon persons to turn the motion over and over again, till she had formed her own thoughts concerning it. It was amazing to see how well she

understood such matters, and how zealous she was in promoting them.

She rightly judged, that the true end of power, and the best exercise of it were to do good, and to make the world the better for it. She often said that she found nothing in it to make it supportable, not to say pleasant, besides that consideration; and she wondered that the true pleasure which accompanied it did not engage princes to pursue it more effectually. Without this she thought that a private life with moderate circumstances was the happier as well as safer state. When reflections were once made before her of the sharpness of some historians who had left very dishonourable imputations on the memory of some princes, she answered, "That if those princes "were truly such as their historians represented "them they had well deserved that treatment, "and that others who tread in their steps might "look for the same, for that truth would be told "at last, and that with the more severity of style "for being so long restrained. She observed that "it was a gentle suffering for such princes to be "exposed to the world in their true colours, much "below what others had suffered at their hands. She thought that all such sovereigns ought to read "*Procopius**; for how much soever he may have "aggravated matters, and how unbecomingly so-"ever he may have written, yet by such books "they might see what would be probably said of "themselves when all terrors and restraints should "fall off with their lives." She encouraged those whom she admitted to frequent access to lay before her all the occasions of doing good that might occur to their thoughts, and was always well-pleased when new opportunities were offered to her in which she might exercise that which was

* An Historian who flourished, *Anno Dom.* 530.

the most esteemed by her of all *her* prerogatives. So desirous was she to know both how to correct what might be amiss, and to promote every good design, that she not only allowed of great freedom in bringing propositions of that kind to her, but she charged the consciences of some with a command to keep nothing of that nature from her, which they thought she ought to be acquainted with. Nor were such motions ever unacceptable to her, even when circumstances made it impossible for her to put them in execution.

She was the delight of all who knew her by the obliging tenderness with which she treated all those who came near her. She made the afflictions of the unhappy easier to them by the share she took in them, and the necessities of the miserable the more supportable by the relief she gave them. She was tender of those who deserved her favour, and compassionate to those who wanted her pity. It was easy for her to reward, for all sorts of bounty came readily from her hands, but it was hard for her to punish except when the nature of the crime made mercy become a cruelty, and then she was inflexible not only to importunity, but to the tenderness of her own disposition.

Her bounty and her compassion had great matter given them upon which to exert themselves. And how wide soever her sphere may have been she rather went beyond than confined herself within it. Those worthy confessors and exiles, whom the persecution of *France* sent over hither, as well as to the *United Provinces*, felt the tenderness as well as the munificence of the welcome she gave them. The confusions of *Ireland* drove over multitudes of all ranks who fled hither for shelter, and were soon reduced to great straits from a state of as great plenty. Most of these by her means were both supported during their stay, and enabled to return home after the storm

was over. The largeness of the supplies that were given, and the tender manner of giving them made their exile both the shorter, and the more tolerable. The miserable among ourselves, particularly such who suffered by the accidents of war, found a relief in her that was easily obtained, and was copiously furnished. She would never limit any from laying proper objects for her charity in her way, nor confine that care to the ministers who were her almoners. She encouraged all about her, or who had free access to her to acquaint her with the necessities under which persons of true merit might languish. And she never was uneasy at applications of that kind, nor was her hand ever scanty, when the person was worthy, or the extremity great. She was regular and exact in this her bounty. She found that even a royal treasure, though dispensed by an hand that was yet more royal, could not answer all demands; for which reason she took care to have a just account both of the worthiness, and the necessities of those who were candidates for her liberality, and in the conducting of her charity shewed as great an exactness, and as attentive a regard, as much memory, and as much diligence, as if she had no cares of an higher nature lying upon her. But what crowned all was her exact conformity to the rule of the gospel in her munificence, so that none knew to whom, or what she gave, but those whom she was forced to employ in the communication of her bounty. When it was to fall on persons who had access to her, her own hand was the conveyance. What went through other hands was charged on them with an injunction of secrecy; and she herself was so far from speaking of her charities, that, when some persons were mentioned as objects, who had been already named by others, and relieved by herself, she would not let those who spake to her understand any thing that had been

done, but either she let the matter pass over in silence, or, if the necessity was represented as heavier than she had apprehended it, a new supply was given without so much as an hint of what had gone before.

The piety of this excellent person, as it was a noble support to her under some kinds of trouble, so it gave the sharper edge to others. The deep sense she had of the judgments that seemed to be hanging over the nation often broke out in many sad strains to those to whom she gave a freer vent to her thoughts. The impieties and blasphemies, the open contempt of religion, and the scorn of virtue, which she heard of from so many hands, and in so many different parts of the nation, gave her a secret horror, and presented her with such a black prospect as filled her with melancholy reflections. She was the more sensibly touched, when at any time she heard that some, who pretended to much zeal for the crown and the Revolution, seemed thence to think they had some sort of right to be indulged in their licentiousness, and irregularities. She often said, "Can a blessing be expected from such hands, or "on any thing that must pass through them?" She longed to see a set of men of uprightness and probity, of generous tempers, and public spirits, in whose hands the concerns of the crown and people might be lodged with reasonable hopes of success, and a blessing from heaven on their services. She had a just esteem of all persons whom she found truly religious and virtuous; nor could any other considerations weigh much with her when these excellencies were not to be found. Next to open impiety, the want of heat and life in those who pretended to religion, and the deadness and disunion of the *Protestants* in general, very sensibly affected her, and she often said with feeling and cutting regret, "*Can such dry bones* "*live?*" When she heard what crying sins

abounded in our fleets and armies she gave such directions as seemed practicable to those who she thought might in some measure correct them, and she gave some in very eminent stations to understand that nothing could both gratify, and even oblige her more, than that care should be taken to stop those growing disorders, and to reduce things to the seriousness and sobriety of former times. The last great project that her thoughts were working upon with relation to a noble and royal provision for maimed and decayed seamen was particularly designed to be so constituted as to put them in a probable way of concluding their days in the fear of God. It gave her a sensible concern to hear that *Ireland* was scarce emerged from its abyss of miseries before it was returning to the levities, and even to the abominations of former times. She took particular methods to be well informed of the state of our *plantations*, and of those *colonies* that we have among *infidels*. But it was no small grief to her to hear that those *colonies* were but too generally a reproach to the religion by which they were named. She gave a willing ear to a proposition that was made for erecting schools, and the founding of a college among them. She considered the whole scheme of it, and the endowment which was desired for it. It was a noble one, and was to rise out of some branches of the *revenue*, which made it liable to objections; but she took care to consider the whole matter so well, that she herself answered all objections, and espoused it with such an affectionate concern that she digested and prepared it for the king; and as she knew how large a share of zeal his majesty had for good projects, she took care also to give him the largest share of the honour of them, nor indeed could any thing inflame her more than the prospect of advancing religion, especially where there were hopes of working upon *infidels*.

Her concern and charity were not limited to that which might seem to be her peculiar province, and was more especially put under her care. The *foreign churches* had also a liberal share of her regard and munificence. She was not insensible of the kindness of the *Dutch*. She remembered it always with a tender gratitude, and was heartily touched with their interests. The *refugees of France* were considered by her as those whom God had sent to sit safe under her shadow, and to be made easy through her favour. Those scattered remains of our *Protestant* brethren, that had been hunted out of their *vallies* in *Piedmont*, were again brought together by their majesties means. It was the king's powerful intercession that restored them to their *seats* as well as to their *edicts*, and it was the queen's charity that formed them into bodies, and opened the way for their enjoying those advantages, and transmitting them down to succeeding ages. She took care also for preserving the little that was left of the *Bohemian* churches. She formed nurseries of *religion* in some of those parts of *Germany*, which were exhausted by war, and were disabled from carrying on the education of their youth, that they might secure to the next age the faith which they themselves professed.

If we consider the subject of our memoirs more particularly as a queen, and sometimes at the head of government, we shall be struck with admiration, and shall behold her on a summit of greatness, in which she appeared with the highest glory to herself, and the greatest benefit to her people. She was punctual to her hours, patient in her audiences, gentle in commanding, prudent in speaking, cautious in promising, soft in reprehending, ready in rewarding, and diligent in ordering, and she had an ear open to all that was suggested to her. That there might be a fulness of leisure for every thing the day was early be-

gun. Nothing was done in haste. There were no appearances of hurry or impatience. Her devotions both private and public were not shortened, and yet she found time enough for keeping up the chearfulness of a court, and the admission of all persons to her, whom it was proper for her to receive. She was not so entirely possessed by the greatest cares that she forgot the smallest.

If any thing was ever found in her that might seem to fall too low it was that her humility and modesty really depressed her too much in her own eyes, and that she might too soon be made to think that the reasons which were offered to her by others were better than her own. But this diffidence only took place in such matters in which the want of practice might make a modest distrust seem more reasonable, and when she saw nothing in what was before in which conscience had any share, for whensoever that appeared, she was firm and immoveable.

Her administration of public affairs had a peculiar felicity attending it. There was somewhat in her that disarmed many of her enemies. When they came near her, they were soon conquered by her; while the wisdom and secrecy of her conduct defeated the designs of such of her adversaries who were restless and implacable. The nation seemed once while she was at the helm to be much exposed. Unprosperous events at sea afforded the *French* the appearance of a triumph. They lay along the *British* coasts, and were some time masters of the *British* seas. But a secret guard seemed to environ our country. All the harm that our enemies did us in one instance of barbarity*,

* The *French* fleet, (says bishop *Burnet*, *History of his own Time*, Vol. III. p. 74. 8vo. edit. after he had related the unsuccessful engagement our fleet had with it near *Beachy* in *Sussex* in the year 1690,) lay for some days in *Torbay;* but before they sailed they made a descent on a miserable village called *Tinmouth*, that happened to belong to a *papist*. They burnt it, and a few

which might shew what our general treatment might probably have been if we had become their prey, was but small, and seemed rather permitted by heaven to unite the nation against them. The people lost no courage by it. Their zeal was the more inflamed. This was the queen's first essay of government; in which she, who upon ordinary occasions was not out of countenance to own a fear that did not misbecome her, now, when a visible danger threatened her, shewed a firmness of mind, and composure of behaviour that made even men of the greatest courage ashamed of themselves. She covered the inward apprehensions she had with such an equality of conduct that she seemed afraid of nothing, when she had reason to fear the worst that could happen. She was resolved, if things should have proceeded to extremities, to have ventured herself with her people, and either to have saved them, or to have perished with them.

This was such a beginning of the exercise of royal power as might for ever have given her a disgust of it; but she appeared all the time to possess her soul in patience, and to live in a constant resignation of herself to the will of God, without any anxiety concerning events. The happy news of the signal victory at the *Boyne*, where king *James's* army was routed by king *William's*, and the preservation of his majesty's person from the surest instruments of death, which seemed to be sent with that direction that it might shew the immediate watchfulness of pro-

fisher-boats that belonged to it, but the inhabitants got away; and as a body of militia was marching thither the *French* made great haste back to their ships. The *French* published this in their gazettes with much pomp, as if it had been a great trading town, that had many ships with some men of war in port. This both rendered them ridiculous, and served to raise the hatred of the nation against them, for every town on the coast saw what they must expect if the *French* should prevail.

vidence about him, soon reversed the scene, and put another face on public affairs. The queen only seemed the least changed. She looked more chearful, but with the same tranquillity. The appearances of it had never left her. Nor was it a small addition to her joy, that her father, for whom she still retained profound regards, was preserved*. Though she was no part of the cause of the war, yet she would willingly have sacrificed her own life to have preserved either of those lives, (her husband's or father's) who were in danger. She spoke of that matter two days after the intelligence came with so tender a sense of the goodness of God to her that it drew tears from her eyes, and then she freely confessed, "that "her heart had trembled, not so much from the "apprehension of the danger that she herself was "in, as from the scene that was then in action at "the *Boyne*, that God had heard her prayers, "and she blessed him for it with as sensible a joy "as for any thing that had ever happened to "her."

The next season of her administration concluded the reduction of *Ireland*. The expectations of success there were once so much sunk that it seemed that that island was to be yet for another year the field of blood, and an heap of ashes. The good queen laid the blame of this in a great measure on the licentiousness and other disorders that she heard had rather increased than abated among them. A sudden turn came from a bold, but necessary resolution, which was executed as gallantly as it was generously undertaken,

* The earl of *Nottingham* told me that when he carried the news to the queen, and acquainted her in a few words that the king was well, that he had gained an entire victory, and that the late king had escaped, he observed her looks, and found that the last article made her joy complete, which seemed in some suspense, till she understood that.—*Burnet's History of his own Time*, Vol. III. p. 75.

and in the face of a great army an handful of men passed the river *Shannon*, forced *Athlone*, and made the enemy to retire in haste. A great victory followed a few days after, that of general *Ginkle* over St. *Ruth* at *Agrem*. From which time success was less doubtful. All was concluded with the happy reduction of the whole Island. The reflections the queen made on this happy event were of the same tincture with that of all her thoughts, namely, " that our forces " elsewhere both at sea and land were thought to " be considerable, and so promising that we were " in great hopes of somewhat that might be de- " cisive, only *Ireland* was apprehended to be too " weakly furnished for a concluding campaign, " yet so different," said she, " are the methods " of Providence from human expectations that " nothing memorable happened any where except " in *Ireland*, where little or nothing was ex- " pected."

She was again in the administration of affairs when the nation was threatened with a descent and an invasion, that was conducted with that secresy that the kingdom was in danger of being surprized by it, when the preparations at sea were not finished, and the force at land was not considerable. The struggle was like to have been formidable, and there was a particular violence to be done to herself by reason of *him (her father)* who was to have conducted it. A long uninterrupted continuance of boisterous weather, that came from the point that was most contrary to the designs of our enemies, made the project impracticable. A succession of changes of weather followed after as happily to ourselves, and as fatal to our foes. The same wind that stopped their fleets joined ours. The wind went not out of that direction till it ended in one of the most glorious actions that *England* ever saw; that of the victory over the *French* fleet by admiral *Russel* at

La Hogue, in the year 1692, when those, who were brought together to invade our kingdom, were forced to be the melancholy spectators of the destruction of the best part of their fleet, on which all their hope was placed.

The queen bore success with the same decency in which she appeared when affairs were perplexed and clouded. So firm a situation of mind as she had seemed to be in a good measure above the power of any events of any sort whatsoever.

So far was she from entertaining an high opinion of herself that she had a tender sense of any thing that looked like a miscarriage under her conduct, and was afraid lest some mistake of hers might have occasioned it. When difficulties grew too great to be surmounted, and she felt an uneasiness in them she made God her refuge, and she often owned that she found a full calm upon her thoughts after she had given them a free vent before him in prayer.

When melancholy events came from the immediate hand of heaven, particularly a great loss at sea, she said, "That though there was no occa-"sion for complaint, or anger upon these cross "events, yet there was a juster cause of grief, "since God's hand was to be seen so particularly "in them." Sometimes she feared there might be some secret sins at the root, and blast all, but she soon went off from that, and said, "That "where so much was visible there was no need of "divination concerning that which might be "hidden."

When the sky grew clearer, and in her more prosperous days, as we have before observed, she was never lifted up. A great resolution was taken, which not only asserted a dominion over those seas which *Great-Britain* claimed as her own, but assumed a more extensive empire by our becoming masters both of the *Ocean*, and *Mediterranean*, having our enemies coasts as well as

the seas open to us. The queen had too tender an heart to take any real satisfaction in the destruction of any of her enemies towns, or in the ruin of their poor and innocent inhabitants. She spake of such proceedings with true indignation against those who had begun such practices, even in full peace, or after protections had been given. She was sorry that the state of war made it necessary to restrain another *prince* from such barbarities by making himself feel the effects of them, and therefore she said, "She hoped that such practices "should become so odious in all that should be- "gin them, and by their doing so force others to "retaliate, that for the future they should be for "ever laid aside."

In her brightest seasons she grew not secure, nor did she withdraw her dependence upon God. In all the pleasures of life she maintained a true indifference as to the continuation of them, and she seemed to think of parting with them in so easy a manner that it plainly appeared how little possession they had got of her herrt. She had no occasion for these thoughts from any other principle but a mere disgust of this life, and the aspiration of her soul to a better. She apprehended she felt once or twice such indispositions upon her that she concluded nature was working toward some great sickness, and accordingly she set herself to take full and broad views of death, that hence she might judge how she should be able to encounter her enemy. But she found so quiet an indifference upon the prospect, leaning rather toward the desire of a dissolution, that she said, "That though she did not pray for death, yet she "could neither wish nor pray against it. She "left that before God, and referred herself to the "disposal of Providence. If she did not wish for "death, yet she did not fear it."

As this was her temper, when she viewed death at some distance, so she maintained the same calm

when in the closest struggle with it. In her sickness, that of the *Small pox*, she only was serene, when all was in a storm about her. The dismal sighs of all who came near her could not discompose her. She was rising so fast above mortality, that even her *husband*, who was more to her than all the world besides, and to all whose thoughts she had been upon every other occasion entirely resigned, could not now inspire her with any desires of returning back to life. Her mind seemed to be disentangling itself from her body, and so she rose above that tenderness that had a greater influence upon her than all other earthly things whatsoever. It seemed indeed that all that was mortal was falling off, when even that could give her no uneasiness. She received the intimations of approaching death with a firmness that neither bent nor softened under that which has made the strongest minds tremble. Then, when even the most artificial grow sincere, when the mask of hypocrisy drops and opens the full soul to view, it appeared what a perfect calm, and how sublime a piety possessed her. A ready willingness to be dissolved, and an entire resignation to the will of God did not seem to forsake her so much as one minute, nor had any thing been left to be dispatched by her in her last hours. Her mind was in no hurry, but soft as the small voice that seemed to be calling her soul away to the regions above. So that she made her last steps with a stability and seriousness that, how little ordinary soever they be, were indeed the correspondent harmonious conclusions of such a life as she had led. In her heavy disease she felt no inward depression, nor sinking of nature. She then declared, " that " she experienced the joys of a good conscience, " and the powers of religion giving her supports, " which even the last agonies could not shake." Her constant gentleness to all about her never left her. That was indeed natural to her, but by its

continuance with her in her sickness all visibly perceived that nothing could put her mind out of its natural situation and usual state. A few hours before she breathed her last, when *He* who ministered to her in the best things had continued in a long attendance about her, she was so free in her thoughts, that apprehending he might be weary, she commanded him to sit down, and repeated her orders till he obeyed them. A thing too trifling in itself to be mentioned, but that it discovered her presence of mind, as well as the sweetness of her disposition. Prayer was then her constant exercise, as often as she was awake, and so sensible was the refreshment that her mind found in it that she said she thought it did her more good, and gave her more ease than any thing that was done to her. Nature sunk apace. She received the blessed Sacrament with a devotion that inflamed as well as melted all who saw it. That being over, she gave up herself so entirely to meditation that she seemed scarce to regard any thing beside. She was then upon the wing. Such was her peace in her latter end that though the symptoms shewed that nature was much oppressed yet she scarce felt any uneasiness. It was only from what she perceived was done to her, and from those intimations that were given her that she judged her life to be in danger; but she scarce knew herself to be sick by any thing that she felt at heart. Her bearing so much sickness with so little emotion was for a while imputed to that undisturbed quiet and patience in which she possessed her soul. But when she repeated it so often that she felt herself well inwardly it then appeared that there was a particular blessing in so easy a conclusion of a life that had been led through a great variety of events with a constant equality of temper. And thus this most excellent princess put off mortality, and passed from an earthly to an

heavenly crown, a crown of glory that shall never fade away.

The above account of this most amiable woman is for substance extracted from *bishop* Burnet's *Essay on her Memory*, who had more than common advantages of knowing her first in *Holland*, and afterwards in *England*, who has not been reckoned an historian by any means redundant in his praises, and who declares that he said nothing but what he knew to be strictly true, without the enlargement of figure or rhetoric*. That we might do full justice to the character of the queen, or at least make our best attempts for the purpose, we shall collect from the same writer, from Dr. *Edward Fowler*, bishop of *Gloucester*, and from Dr. *William Bates*, an eminent non-conformist minister, who preached a sermon on her death, some further memorials and descriptions of this very extraordinary person.

In most people even those of the truest merit a studied management will sometimes appear with a little too much varnish, like a nocturnal piece that has a light cast through even the most shaded parts; some disposition to set one's self off, and some satisfaction in being commended will at some time or another shew itself more or less. All persons who had the honour to approach the queen, and particularly such who were admitted to the greatest nearness, and the most constant attendance, never discovered any thing of this nature in her. When due acknowledgments were made, or decent things were said upon occasions that well deserved them, they seemed scarce to be heard. They were so little desired, that they were presently passed over, without so much as an answer that might seem to entertain the discourse, even when it checked it. She went off from it to other subjects, as one who could not bear it.

* *Burnet's* History of his own time, Vol. III. p. 190.

In her were seen the most active zeal for the public, and a constant delight in doing good joined with such unaffected humility, and indifference to applause, that the most critical observers could never see reason to think that the secret flatteries of vanity or self-love wrought inwardly, or had any power over her.

An open and native sincerity, which appeared in genuine characters in a manner quite free and unconstrained, easily persuaded all who were about her that all was uniform and consistent, and was at the same time united with a charming behaviour, a most amiable sweetness, and the sprightliness as well as the freedom of a true good humour. A fresh and graceful air more turned to seriousness, but always serene, that dwelt upon her looks, discovered both the perfect calm within, and shewed the force as well as the loveliness of those principles, which were the springs of so chearful a temper, and so lively a deportment.

The freedom of chearfulness is not always under an exact command. It will make escapes from rules, and be apt to go too far, and to forget all measures and bounds. It is seldom kept under a perpetual guard. The openness of the queen's behaviour was subject to universal observation, but yet it was under that regularity of conduct, that they who knew her best, and saw her oftenest, could never discover her thoughts or intentions further than as she herself had a mind to let them be known. No half word, or change of look, no forgetfulness, or career of discourse ever drew any thing from her further or sooner than she designed it. This caution was managed by her in so peculiar a way that no distrust was shewn in it, nor distaste given by it. It appeared to be no other than that due reserve which became her elevation, and suited those affairs which were to pass through her hands. When she saw reason for it, she had the truest methods to oblige others

to use all becoming freedom with herself, while at the same time she kept them at a proper distance from her own thoughts.

She would never borrow any assistance from those arts, which are so common to great stations that some perhaps may imagine them necessary. She did not cover her purposes by doubtful expressions, or such general words, as taken strictly signify little, but in common use are understood to import a great deal more. As she would not deceive others, so she avoided the saying of that which might give them an occasion to deceive themselves, and when she did not intend to promise, she took care to explain her meaning so critically that it might be understood that no construction of a promise was to be made from general words of favour. In a course of several years, and of many turns, when great temptation was given for more artificial methods, and when, according to the maxims of the world, great advantage might have been made of them, yet she maintained her sincerity so entirely that she never once needed explanations to justify either her words or actions.

What was good and what was great in human nature were so equally mixed, and both shone with such a full brightness in her that it was hard to tell in whether of the two she was the more eminent.

She maintained that respect that belonged to her sex without any of those mixtures which, though generally speaking they do not much misbecome it, yet seem a little to lessen it. She would never affect to be above it in common and meaner things. She had a courage that was resolute and firm, mingled with a mildness that was soft and attracting. She had in her all the graces of her own sex with all the greatness of the other. If she did not affect to be a *Zenobia* or a *Boadicia*, it was not because she was destitute of their

courage, but because she understood the decencies of her sex better than they did. A desire of power, or an eagerness of empire were things so far below her, though they generally pass for heroical qualities, that perhaps the world never yet beheld so great a capacity for government joined with so little affection to it; so unwillingly assumed, so modestly managed, and so chearfully laid down.

She was distinguished for a clearness of apprehension, a presence of mind, an exactness of memory, a solidity of judgment, and a correctness of expression. No one took things sooner, or retained them longer. No one judged more truly, or spoke more exactly. She wrote clear and short with a true beauty and force of stile. She discovered a superiority of genius even in the most trifling matters, which were considered by her only as amusements, and so gave no occasion for deep reflections. An happiness of imagination, and a liveliness of expression appeared upon the commonest subjects on a sudden, and in the greatest variety of accidents. She was quick but not hasty, and even without the advantages which her rank gave her. She had an exaltation of mind, which subdued as well as charmed all who came near her.

A quickness of thought is often superficial. It easily catches, and sparkles with some lustre, but it lasts not long, nor does it strike deep. In the queen a bright vivacity was joined with an exploring diligence. Her age and her rank had denied her opportunities for much study, yet she had made no inconsiderable advances in knowledge, having read the best books in the three languages (*English*, *Dutch*, and *French*) that were almost equally familiar to her. She gave the most of her hours to the study of the scriptures, and of books relating to them. She had an uncommon understanding in matters of divinity, and parti-

cularly she had so well considered our disputes with the church of *Rome* that she was capable of managing debates in them with equal degrees of address and judgment.

Next to the best subjects she bestowed much of her time on books of history, principally of the later ages, particularly those of her own kingdoms, as being the most proper to afford her useful instruction. She was a good judge as well as a great lover of poetry. She liked it best when it was employed on the best subjects. So tender she was of poetry, though much more of virtue, that the prostitution of the Muses among us gave her a more than ordinary concern. She made some steps to the understanding philosophy and mathematics, but she stopped soon, only she went far in natural history and perspective, as she was also very exact in geography. Upon the whole, she studied and read more than could be imagined by any who had not known how many of her hours were spent in her closet. She would have made a much greater progress if the frequent returns of ill humours on her eyes had not compelled her to spare them. Her very diversions gave indications of a mind that was truly great. She had no relish for those lazy entertainments, if they may deserve the name, that are the too common consumers of most peoples time, and that make as great wastes on their minds, as they do on their fortunes. If she sometimes used them, she made it visible it was only in compliance with forms, because she was unwilling to offend others with too harsh a severity. She gave her minutes of leisure with the greatest willingness to architecture and gardening. She had a fruitfulness of invention with a felicity of contrivance that had airs in them which were nobler than what was more stiff, though it might be more regular. She knew that these things drew an expence after them, but she had no inclinations beyond these

to any diversions that were costly, and, since these employed many hands, she was pleased to say, "That she hoped it would be forgiven "her."

When her eyes were endangered by reading too much she betook herself to the amusement of work, and in all those hours that were not given to better employment she wrought with her own hands, and that sometimes with as constant a diligence as if she had been to earn her bread by her labour. It was a new thing, and looked like a sight to see a queen work so many hours a day. But she considered idleness as the great corrupter of human nature, and believed that if the mind had no employment given it it would create some of the worst sort to itself, and she thought that any thing that might amuse and divert without leaving any ill effects behind ought to fill up those vacant hours that were not claimed by devotion or business. Her example soon wrought not only on those who belonged to her, but upon the whole town to follow it, so that it became in her time as much the fashion to work as it had been to sit idle. In this particular, which seemed to be nothing, and was made by some a subject of railery, a greater step was taken than perhaps every one was aware of to the bettering the age. While the queen thus diverted herself with work, she took care to give an entertainment to her own mind, as well as to those who were admitted to the honour of working with her. One was appointed to read to the rest; the choice was suited to the time of the day, and the employment: some book or poem that was lively as well as instructive. Few of her sex, not to say of her rank, gave ever less time to dressing, or seemed less curious about it. Those parts of it which required more patience were not given up entirely to it. She read often all the time herself, and generally aloud, that those who served about her might be

the better for it. When she was indisposed, another was called to do it. The whole was mixed with such pleasant reflections of her own that the gloss was often better than the text. An agreeable vivacity diffused that innocent chearfulness among all about her, that whereas in most courts the hours of strict attendance are the heaviest part of the day, they were in hers of all others the most delightful.

Her chearfulness might well be termed innocent, for none was ever hurt by it. No natural defects, nor real faults were ever the subjects of her mirth, nor could she bear it in others if their wit happened to glance that way. She thought it a cruel and barbarous thing to be merry at other peoples cost, or to make the misfortunes or follies of others the matter of diversion. She scarce ever expressed a more entire satisfaction in any sermon that she had heard than in that of archbishop *Tillotson against Evil-speaking*. When she thought some were guilty of it she would ask them if they had read that sermon. This was understood to be a reprimand though in the softest manner. She had indeed one of the blessings of virtue, but which does not always accompany it, for she was as free from censures, as she was from deserving them. When reflections were made on this her felicity, she said, "That she ascribed "it wholly to the goodness of God to her, for "she did not doubt but that many fell under hard "censures that deserved them as little." She also gave the matter this further turn, "That God knew "her weakness, and that she was not able to bear "some imputations, and therefore he did not try "her beyond her strength." In one respect she intended never to provoke censure. She was conscientiously tender of wounding others, and said, "she hoped God would still bless her in her good "name, as long as she was careful not to hurt "others." But as she was exact in not wronging

any other while she diverted herself, so upon indifferent subjects she had a spring of chearfulness in her that was never to be exhausted. It never sunk by repetition, nor degenerated into a forced mirth.

Dr. *Bates's* character of the *queen* may be considered as an abridg ment, not without some very acceptable additions, of what has been already more diffusively said concerning her. There are an elegance and beauty in his thoughts and language that cannot fail of giving pleasure to our readers.

" The descent of our queen was royal, but this " is only an external circumstance, and derives " no moral virtue to a person. The splendour of " extraction, like varnish in a picture, that gives " more life and lustre to the colours, makes the " virtues or the vices of a person more conspi- " cuous.

" Her body was the beautiful temple of a fairer " soul*. Her graceful presence inspired reverence " and love in those who saw her, and appeared " worthy of empire. But we have much greater " things to speak concerning her.

" I shall begin with her piety towards God. " This is the first duty of man in order and dig- " nity, and the most considerable in its conse- " quences. It is the foundation of all royal vir- " tues. In the public worship of God she was a " bright example of solemn, and unaffected devo- " tion. She prayed with humble reverence, heard

* Mr. *Boyer* gives this more particular description of her. " Her person was tall, and well-proportioned. Her shape, " while princess of *Orange*, easy and genteel; her complexion " light brown; her visage oval; her eyes quick and lively; and " the rest of her features regular. Her stately port and native " air of greatness commanded respect from the most confident, " but her sweet and graceful countenance tempered the awful- " ness of Majesty, and her affable temper encouraged the most " timorous to approach her."

" the word with respectful silence, and with se-
" rious application of spirit, as duly considering
" the infinite interval between the supremacy of
" heaven and princes on earth; that their great-
" ness in its lustre is but a faint and vanishing re-
" flection of the divine Majesty. One instance I
" shall specify in this kind. When her residence
" was at the *Hague*, a lady of noble quality
" coming to the court to wait on her on a *Sa-*
" *turday* in the afternoon, was told she was re-
" tired from all company, and kept a fast in pre-
" paration for the receiving the Sacrament the next
" day. The lady staying till five o'clock, the
" *princess* came out, and contented herself with
" a very slender supper, it being incongruous to
" conclude a fast with a feast. Thus solemnly
" she prepared herself for spiritual communion
" with her Saviour. When *Moses* was surprized
" by the sight of the burning-bush, and intended
" to come near to it, he was warned by a voice
" from heaven, Draw not nigh hither: put off thy
" shoes from thy feet, for the place wherein thou
" standest is holy ground. By the familiar figure
" of putting off the shoes is signified the purify-
" ing ourselves from all defilements. And cer-
" tainly the presence of the Son of God is more
" peculiar in that sacred mysterious ordinance
" than it was in the burning-bush: accordingly
" we should sanctify ourselves, and approach with
" holy fear.

" Her religion was not confined to the chapel,
" but every day she had chosen hours for com-
" munion with God; of which He is the only
" discerner and rewarder. Some who are high in
" the world think it sufficient to pay a compli-
" mental visit to God once a week, and content
" themselves with the external service, though
" destitute of holy affections, which are the life
" of religion, or at best are satisfied with a few
" expiring acts of devotion, but the good queen's

" conversation was in heaven. She was constant " in those duties in which the soul ascends to God " in solemn thoughts and ardent desires, and God " descends into the soul by the excitations and " influences of his Spirit.

" Her religion was not only exercised in divine " worship, but was influential into practice. The " law of God was written in her heart, and tran- " scribed in her life in the fairest characters.

" She had a sincere zeal for the healing our un- " happy divisions in religious things, and declared " her resolution upon the first address of some " ministers that she would use all means for that " blessed end. She was so wise as to understand " the difference between matters doctrinal and ri- " tuals, and so good as to allow a just liberty for " dissenters in things of small moment. She was " not fettered with superstitious scruples, but her " clear and free spirit was for the union of Chris- " tians in things essential to Christianity. The " holiness of her life was universal. She was born " and lived in a court that shines in pomp, and " flows in pleasures, and presents charming temp- " tations to all the distempered appetites. Pride, " that destroyed both worlds, and cleaves so close " to human nature, reigns there. The love of " pleasure is a soft seducer that easily insinuates " itself through the senses, and captivates the soul. " It is an observrtion of St. *Chrysostom*, that the " preserving the three *Hebrew* martyrs unpolluted " in the court of *Babylon* was a greater miracle " than the preserving them unsinged in the fiery " furnace. In the absence of temptations the " corrupt nature is sometimes so concealed that " it is hardly known to itself, but when tempting " objects, armed with allurements, offer them- " selves, the corrupt nature is presently discover- " ed, especially if a person comes to the licence " of a sceptre, that swells pride, and authorizes " the exorbitant desires. To be humble in such

" an high elevation, to be temperate in the midst " of the freest fruitions, is the effect of powerful " grace. But whoever saw in the queen an ap- " pearance of pride and disdain? How grateful " was the condescendence of her greatness? Who- " ever saw any disorder in her countenance, the " crystal wherein the affections are visible? Her " breast was like the pacific sea that seldom suffers, " and is disturbed by a storm. She was so exempt " from the tyranny of the angry passions, that " we may have some conjecture of the felicity of " the state of unstained innocence, of which one " ray is so amiable. She had such an abhorrence " of the sensual passions that nothing impure " durst approach her presence.

" She had an excellent understanding that qua- " lified her for government. Of this her presid- " ing in council in times of danger, and preserv- " ing the tranquillity of the kingdom were real " proofs.

" Her charity, that celestial grace, was like the " sun: nothing within her circuit was hid from " its refreshing heat. Love is the clearest notion " we have of the Deity. *God is Love.* A prince " in no perfection resembles God more than in his " communicative goodness. I will mention one " act of her pious charity, and the noble manner " of her doing it. A lord of great honour and " piety proposed to her a very good work that " was chargeable. She ordered an hundred pounds " should be paid to him for it. Some time inter- " posing before the receipt of the money, he " waited upon the queen, and pleasantly told her " that interest was due for the delay of payment.' " She presently ordered that fifty pounds more " should be given, which was done accordingly. " If it were known what this good queen did, " and what she designed to do, among all her " resplendent virtues, *Charity* would be illus- " trious.

" Her wise redemption of time from unconcern-
" ing vanities for domestic affairs was the effect
" and indication of her tender and vigilant con-
" science. She considered her glass was con-
" tinually running, and all the sands were to be
" accounted for. How should this great example
" correct those who are lavish of nothing so much
" as of time, which being lost is irrecoverable?
The sun returns every day, but time never returns.

" In her sickness patience had its perfect work.
" Her disease was uncomfortable, yet with resigned
" submission she bore it. When the danger of it
" was signified to her, she had no fearful thoughts
" about her future state. It is a cruel respect to
" sick persons, especially to princes, to conceal
" from them their danger till death steals insensi-
" bly upon them. Indeed considering their past
" lives, and their present anxieties, the advice
" of approaching death is an anticipation of it.
" But the spirit of this excellent saint was not
" afraid of evil tidings, but was fixed trusting in
" the Lord. Her care had been to secure the
" love of God in the best time of her life, and
" this mixed cordial drops in the bitterness of
" death.

" In short, all the blessed virtues were eminently
" seen in her that might render her government an
" entire happiness to the kingdom. This erected
" her a throne in the hearts of her subjects, and
" the honour the wise *Poet* attributes to the em-
" peror *Augustus*,

——Victorque volentes
Per populos dat jura.——

Victorious wheresoe'er he comes,
Crown'd with immense applause,
He sees the willing nations bow
Obedient to his laws, VIRGIL.

" that he ruled a willing people, may more truly
" be said of this excellent princess. She was

" queen of the affections of the people, and go-
" verned them without constraint. Her praise-
" worthy actions will eternize her memory, when
" other princes, divested of their secular pomp,
" shall either be buried in dark oblivion, or con-
" demned in history.

There is a point of light in which we have not as yet considered this most excellent princess, her affection and conduct as a wife to that great man, the prince of *Orange*, afterwards king *William* the third, to whom she was married about seventeen years. Such as have given an account of her character have bestowed, and we doubt not with sufficient reason, the highest praises upon her in this relation. "She was," says bishop *Burnet*, "so
" tender and so respectful a wife, that she seemed
" to go beyond the most perfect idea to which wit
" or invention has been able to rise. The lowest
" condition of life, or the greatest inequality of
" fortune has not afforded so compleat a pattern.
" Tenderness and complacency seemed to strive
" which of them should be the more eminent.
" She had no higher satisfaction in the prospect
" of the greatness that was descending on her
" than that it gave her an occasion of making her
" husband a present worthy of himself; nor had
" crowns or thrones any charm in them that was
" so pleasant to her as that they raised him to a
" greatness which he so well deserved, and could
" so well maintain. She was all zeal and rapture
" when any thing was to be done that could either
" express affection, or shew respect to him. She
" obeyed with more pleasure than the most ambi-
" tious could have when they command*." That the *bishop's* account of her in this view, and other such like representations of her in the same exalted strain by other writers that might be mentioned do not surpass the truth, but are only a

* Essay on the Memory of Queen *Mary*, p. 125, 126.

justice to her memory, we may well conclude from what both the king said, and did during her sickness, and after her decease. When Dr. *Tennison* upon her death went to comfort the king, his majesty answered, "That he could not but grieve "since he had lost a wife who in seventeen years "had never been guilty of an indiscretion." "On "the third day of her illness," says bishop *Burnet*, "the king called me into his closet, and gave "a free vent to a most tender passion. He burst "out into tears, and cried out, that there was no "hope of the queen, and that from being the happiest he was now going to be the miserablest "creature on earth." He said, "that during the "whole course of their marriage he had never "known one single fault in her; that there was "a worth in her that nobody knew beside himself, "though," he added, "I might know as much of "her as any other person did*." Presently after the same historian adds, "that the king's affliction "for her death was as great as it was just. It "was greater than those who knew him best "thought his temper capable of. He went beyond all bounds in it. During her sickness he "was in an agony that amazed us all, fainting "often, and breaking out into most violent lamentations. When she died his spirits sunk so "low that there was great reason to apprehend "that he was following her. For some weeks "after he was so little master of himself that he "was not capable of minding business, or of seeing company†."

But besides the testimony to her uncommon merit as a wife in the above declarations and behaviour of the king her husband, the letters written by her to him while he was in *Ireland* in the year

* *Burnet's* History of his own Time, Vol. III. p. 189.
† Ibid. p. 191.

1690 bear the most convincing proofs of the tenderest affection for him, and the high esteem and honour in which she held him *.

The king set out for *Ireland* on the 4th of *June*, the administration of affairs having first by an act of parliament been vested in the hands of the queen, and landed at *Carrickfergus* on the 14th: and he arrived at *Windsor* in his return from *Ireland*, *September* the 9th, 1690. During this interval the queen sent him no less than thirty-seven letters; out of which, passing by those of national business, we shall select several, or at least several passages in them, in which there are the brightest traces of her solicitude and delight to please and approve herself to him. If in the recital of them we should mention some things not immediately to our purpose, let it be considered that they may be so interwoven with the parts of the letters we are desirous to communicate that they could not well be separated.

The Queen's affliction on the King's leaving her, and her pleasure on hearing of his welfare.

Whitehall, June $\frac{21}{9}$, 1690.

You will be weary of seeing every day a letter from me, it may be; yet being apt to flatter myself, I hope you will be as willing to read as I to write. And indeed it is the only comfort I have in this world, besides that of trust in God. I have nothing to say to you at present that is worth writing, and I think it unreasonable to trouble you with my grief, which I must continue while you are absent, though I trust every post to hear some good news or other from you—I cannot enough thank God for your being so well past the dangers of the sea. I beseech him

* See these letters in sir *John Dalrymple's* Memoirs of *Great-Britain* and *Ireland*, Vol. II. part II. p. 114—169.

in his mercy still to preserve you, and send us once more an happy meeting on earth. I long to hear again from you how the air of *Ireland* agrees with you, for I must own I am not without my fears for that, loving you so entirely as I do and shall till death.

The Queen's thankful sense of the deliverance of the King when his shoulder was grazed by a cannon-ball, and her tender anxiety for his safety,

Whitehall, July $\frac{1}{6}$, 1690.

I can never give God thanks enough as long as I live for your preservation. I hope in his mercy that this is a sign he preserves you to finish the work he has begun by you, but I hope it may be a warning to you to let you see you are exposed to as many accidents as others; and though it has pleased God to keep you once in so visible a manner, yet you must forgive me if I tell you that I should think it a tempting God to venture again without a great necessity. I know what I say of this kind will be attributed to fear. I own I have a great deal for your dear person, yet I hope I am not unreasonable upon the subject, for I trust in God, and he is pleased every day to confirm me more and more in the confidence I have in him, yet my fears are not less since I cannot tell if it should be his will to suffer you to come to harm for our sins, and when that might happen, for though God is able yet many times he punishes the sins of a nation as it seems good in his sight. Your writing me word how soon you hoped to send me good news shews me how soon you thought there may be some action, and that thought put me in perpetual pain. This morning, when I heard the express was come, before lord *Nottingham* came up I was taken with a trembling for fear, which has hardly

left me yet, and I really do not know what I do. Your letter came just before I went to chapel, and, though the first thing lord *Nottingham* told me was that you was very well, yet the thoughts that you expose yourself thus to danger fright me out of my wits, and make me not able to keep my trouble to myself; but for God's sake let me beg you to take more care for the time to come. Consider what depends upon your safety. There are so many more important things than myself, that I think I am not worthy naming among them. But it may be the worst will be over before this time, so that I will say no more. I did not answer your letter by the post last night, because the express could not be dispatched, and I believe more hindrances are come, for lord *Steward* and lord *Pembroke* write word they will be here to-night, but I can say very little upon the subject at present, for I really had my head and heart so full of you, I could mind nothing else. I hope you will forgive me if I forget half what I have to say, for really my concern for you has got the mastery, and I am not able to think of any thing else, but that I love you in more abundance than my own life.

The Queen's tender congratulations on his victory at the Boyne*—*Her joy on the occasion —Her desires of the King's return—Her strong affection to him.*

Whitehall, July $\frac{17}{7}$, 1690.

How to begin this letter I know not, or however to render God thanks enough for his mercies. Indeed they are too great, if we look

* "The victory of the *Boyne*, *July* 1, 1690," says bishop *Burnet* in his History of his own Time, Vol. III. p. 69, 8vo. edit. "was a compleat victory; and those who were the least "disposed to flattery said it was almost wholly due to the king's "courage and conduct. And though he was a little stiff by rea-

on our deserts, but, as you say, it is his own cause, and since it is for the glory of his great name we have no reason to fear but he will perfect what he has begun, For myself in particular my heart is so full of joy and acknowledgment to that great God who has preserved you, and given you such a victory, that I am unable to explain it. I beseech him to give me grace to be ever sensible, as I ought, and that I and all may live suitable to such a mercy as this is. I am sorry the fleet has done no better, but it is God's providence, and we must not murmur, but wait with patience to see the event. I was yesterday out of my senses with trouble, I am now almost so with joy, so that I cannot really as yet tell what I have to say to you by this bearer who is impatient to return. I hope in God by the afternoon to be in a condition of sense enough to say much more, but for the present I am not. When I wrote the foregoing part of this it was in the morning soon after I had received yours, and now it is four in the afternoon, but I am not yet come to myself, and fear I shall lose this opportunity of writing all my mind, for I am still in such a confusion of thoughts that I scarce know what to say, but I hope in God you will now readily consent to what the lord president wrote last night, for methinks there is nothing more for you to do. I will hasten *Kensington* as much as it is possible, and I will also get ready for you here, for I will hope you may come before that is done.

" son of his wound, yet he was forced to quit his horse in the mo-
" rass, and to go through it on foot. But he came up in time
" to ride almost into every body of his army. He charged in
" many different places, and nothing stood before him." The bishop adds, p. 77, ibid. " that in this battle a musket-ball
" struck the heel of his boot, and recoiling killed an horse near
" him; and one of his own men, mistaking him for an enemy,
" came up to shoot him, but the king gently put by his pistol,
" and only said, *do you not know your friends?*"

I must put you in mind of one thing, believing it now the season, which is that you would take care of the church in *Ireland*. Every body agrees that it is the worst in *Christendom*. There are now bishoprics vacant, and other things. I beg you would take time to consider who you will fill them with. You will forgive me that I trouble you with this now, but I hope you will take care of those things which are of so great consequence to religion, which I am sure will be more your care every day, now that it has pleased God to bless you with success. I think I have told you before how impatient I am to hear how you approve what has been done here. I have but little part in it myself, but I long to hear how others have pleased you. I am very uneasy in one thing, which is the want of somebody to speak my mind freely to, for it is a great restraint to think, and be silent, and there is so much matter that I am ready to burst.—Lord *Nottingham* brought me your letter yesterday, and I could not hold, so he saw me cry, which I have hindered myself from before every body till then that it was impossible; and this morning, when I heard the joyful news from Mr. *Butler*, I was in pain to know what was become of the late *king**, but

* It is very observable that queen *Mary* amidst her unbounded affection for the king her husband, still retained and shewed her duty to her father, and how united the royal pair were in their regards to him appears from the following instance. A proposition was made to king *William* that a third rate ship, well manned by a faithful crew, and commanded by one who had been well with king *James*, but in whom he might trust, should sail to *Dublin*, and declare for king *James*. The person who told bishop *Burnet* this offered to be the person who should carry the message to king *James*, for he was well known to him, and invite him to come on board, which he seemed to be sure he would accept of, and that when he was aboard, they should sail away with him, and land him either in *Spain* or *Italy*, as the king should desire, and should have twenty thousand pounds to give him, when he should be set ashore. King *William* thought this

durst not ask him, but when lord *Nottingham* came, I ventured to do it, and I had the satisfaction to know he was safe. I know I need not beg you to let him be taken care of, for I am confident you will for your own sake, yet add that to all your kindness, and for my sake let people know you would have no hurt come to his person. Forgive me this. The lords of the treasury have desired me that if there is any thing to be done, I would hear them all. You gave me no directions in this, but to the contrary, so that I have declined it hitherto, but if I must sign any warrant, it must come to it.

I have written this at so many times that I fear you will hardly make sense of it. I long to hear what you will say to the proposition* that will be sent to you this night by the lords, and flatter myself mightily with the hopes to see you, for which I am more impatient than can be expressed, loving you with a passion which cannot end but with my life.

The Queen's high esteem of the King's kindness to her, and her great love for him.

Whitehall, $\frac{\text{Sept. 1,}}{\text{Aug. 22,}}$ 1690.

You will have an account from lord *Nottingham* what has been done this day and

was a well-formed design, and likely enough to succeed, but would not hearken to it, declaring that he would have no hand in treachery, and alleging that king *James* would certainly carry some of his guards and of his court aboard with him, who probably would make some opposition, and in the struggle some accident might happen to him, in which he would have no hand. Bishop *Burnet* acquainted the queen with this, who shewed great tenderness for her *father's* person, and was much touched with the answer the king had made.—*Burnet*'s History, Vol. II. p. 63, 64.

* The proposition from the lords to the king was that he should return.

yesterday. I know you will pity me, and I hope you will believe, if your letter had been less kind, I do not know what would become of me. It is that only makes me bear all that now so torments me, and I give God thanks every day for your kindness. It is such a satisfaction to me to find that you are satisfied with me, that I cannot express it, and I do so flatter myself with the hopes of being once more happy with you in this world, that that thought alone makes me bear all with patience. I pray God preserve you from the dangers I hear you expose yourself daily to, which puts me in continual pain. A battle I fancy is soon over, but the perpetual shooting you are now in is an intolerable thing to think on. For God's sake take care of yourself. You owe it to yourself and this country, and to all in general. I must not name myself where church and state are equally concerned, yet I must needs say you owe a little care for my sake, who I am sure love you more than you can do me; and the little care you take of your dear person I take to be a sign of it; but I must still love you more than life.

The Queen's joy on the prospect of the King's return.

Whitehall, Sept. $\frac{1}{8}$th, 1690.

Lord *Winchester* is desirous to go to meet you, which you may believe I will never hinder any one. Whether I ought to send him out of form sake I cannot tell, but it may pass for what it ought to the world, and to your dear self at least I suppose it is indifferent. Nothing can express the impatience I have to see you, nor my joy to think it is so near. I have not slept all this night for it, though I had but five hours sleep the night before for a reason I shall tell you. I am now going to *Kensington* to put things in order there, and intend to dine there to-

morrow, and expect to hear when I shall set out to meet you—God send you a good journey home, and make me as thankful as I ought for all his mercies!

We have thus endeavoured to delineate, and present to the public view the true and full character of this most amiable woman, this, we had almost said, angel clothed in clay, and have been the more desirous to do justice to her, as the Memoirs of her eminent virtues may not hitherto have been so particular as the subject of them might deserve.

We shall conclude with one excellent Poem which was written in honour of her.

On the sight of Queen Mary in the year 1694.

By the Rev. Isaac Watts, D. D.

I saw th' illustrious form; I saw
Beauty that gave the nations law:
Her eyes, like mercy on a throne,
In condescending grandeur shone.

That blooming face! how lovely fair
Hath nature mix'd her wonders there!
The rosy morn such lustre shows,
Glancing along the *Scythian* snows.

Her shape, her motion, and her mien
All heav'nly: such are angels seen,
When the bright vision grows intense,
And fancy aids our feebler sense.

Earth's proudest idols dare not vie
With such superior majesty:
A kindling vapour might as soon
Rise from the bogs, and meet the moon.

I'll call no *Raphael* from his rest:
Such charms can never be exprest:
Pencil and paint were never made
To draw pure light without a shade.

Britain beholds her queen with pride,
And mighty *William* at her side
Gracing the throne, while at their feet
With humble joy three nations meet.

Secure of empire she might lay
Her crown, her robes, her state away,
And 'midst ten thousand nymphs be seen:
Her beauty would proclaim the queen.

EPANORTHOSIS.

Her guardian angel heard my song.
" Fond man, he cry'd, forbear to wrong
" My lovely charge. So vulgar eyes
" Gaze at the stars, and praise the skies.

" Rudely they praise who dwell below,
" And heav'n's true glories never know;
" Where stars and planets are no more
" Than pebbles scatter'd on the floor.

" So where celestial virtues join'd,
" Form an incomparable mind;
" Crowns, sceptres, beauties, charms, and air
" Stand but as shining servants there."

THE RIGHT HONOURABLE THE

LADY MARY VERE.

THIS lady derived her birth from respectable families on both sides. On her father's side she descended from the ancient family of the *Tracys* of *Todington*, in *Gloucestershire*, and on her mother's side she sprung from the best line of the *Throgmorton's*.

She was the youngest of fifteen children, and was born on the 18th of *May*, 1581. Her mother died three days after her birth, and her father when she was only eight years of age.

Thus was she soon left an orphan in the world; but when her father and mother forsook her the Lord took her up, and the experiences she had all her life long of God's most tender care over her made her choose this for her motto, which was found written by her in the front of most of her books in her closet, *God will provide.*

She took much delight in speaking of one of her ancestors as one of the greatest honours of her family, namely, *William Tracy* of *Todington*, esq; who in the reign of king *Henry* the eighth, for the sound profession of his faith, contained in his last will and testament, was two years after his decease condemned to have his body taken up, and burned, which sentence was accordingly executed.

The subject of our Memoirs was twice married. Her first marriage was to Mr. *William Hobby*, when she was nineteen years of age. By him she had two sons, whom she religiously educated, and at whose pious deaths she reaped the blessed harvest of her labours, there being good reason to conclude that they were ripe for heaven, having lived long in a little time. The younger died in

the fourteenth year of his age, and the elder in his three and twentieth, who was much admired for his parts, and as much beloved for his piety.

Her second husband was sir *Horace Vere*, afterwards baron of *Tilbury*; a person not to be mentioned without some honourable character, and whose personal atchievements in the field, especially at the battle of *Newport* in *Flanders*, ennobled him more than the high blood derived from his ancestors. But his unstained piety was his crowning glory. This noble lord was one who could wrestle with God, as well as fight with men. His good lady used to say that she honoured him for his valour, but more so for the grace of God that shone in him.

But passing by the civil and secular distinctions of this lady, we will present her in her spiritual excellencies, which indeed are the only things that give an intrinsic value to a person. We may apply to her what *Nehemiah* said of an eminent person in his time, chap. vii. 2. "She was a faith-"ful woman, and feared God above many."

In the survey of her character it may be truly said, that the fear of God was very great in her. She was very tender of offending him by any known sin. She hath often been heard to say, and that very solemnly, "O! I would not sin against my God." She professed that, she dreaded hell most a place in which God was blasphemed.

Her zeal for the public worship of God was very eminent, which she evidenced,

First, By her great care and diligence to provide able and faithful ministers for those livings of which she had the disposal, and also by improving her utmost interest to procure the like for the parish in which she lived in its several vacancies.

Secondly, By her constant attendance on public worship, so long as Providence granted her health to do it; and she not only attended herself,

but took care that her family attended also, and they were no servants for her who would not join in the service of God with her.

Thirdly, She was no less devout than constant at the public worship. She durst not trifle with holy things, nor in holy duties, which gave occasion to one to say of her, "that the lady *Vere*, by "her solemn and reverent deportment in divine "worship, would make one believe that there is "a God indeed." As for the Sacrament of the Lord's Supper her desires were eager and ardent to partake frequently of it, declaring, that she durst not neglect, no not any one opportunity that was offered for the enjoying this sacred ordinance. She was also very serious and intent in her preparation for it. The whole preceding week was taken up by her for that work, in which she would also always have a private fast kept for her family, or a secret one in her closet.

As her zeal was thus eminent for the worship of God in public, so it was eminent for the worship of God in private. Follow her but from the church to her own house, and you would find that she brought her devotion home with her. If ever any private dwelling might be called a chapel, or little sanctuary, that of lady *Vere's* much more. Twice every day she and her family were upon their knees offering their solemn worship to Almighty God. There you might see them humbly sitting at his feet to hear his holy word read to them, constantly concluding their evening service with one of *David's* Psalms. Whatsoever strangers were present at her house, there was no putting by, or adjourning the service of God to a more convenient time on their account.

On the Lord's day the sermons preached in public were repeated to the houshold; the servants were called to give an account before her of what each of them remembered, and the high praises of

God were sung by the associated family. Also, after supper the servants in their room would exercise themselves in the like heavenly duty of singing Psalms, and no sooner did the pious lady hear them begin their divine harmony, but she would go, and bear her part with them.

Twice every day she shut up herself for some hours in her closet, which was excellently furnished with pious books of practical divinity. Here she spent her precious time in reading the sacred Scriptures, and other good books that might give her further light into the oracles of God, and edify her in her most holy faith. Here she poured out her devout soul with such fervour in prayer, as could not be hid, at least sometimes, from her attendants, and maid-servants, when at any time their business drew them near their lady's closet-door. But we are not yet at an end of her devotions; for every night her practice was to pray with her maid-servants before she went to bed. Is it any wonder that she grew so rich in grace, who maintained so great and constant a traffic in the means of it, and had so many ports opened to receive her spiritual gains?

As her zeal for both the public and private worship of her God was thus eminent, so her love to God manifested itself, beside what hath been already mentioned, in several respects, and those in very high degrees. As,

First, the mournful complaint which she frequently made that she loved God no better. The reason indeed of which complaint was because she loved him so much, and she thought she loved him so little, because she knew that she could never love him enough.

The truth was, she had such elevated apprehensions of the glorious excellency of the divine Majesty as caused her to think her highest affections unworthy of him. And none indeed, who

have such exalted ideas of the greatness and goodness of God, can love him little, or think their love when at the highest to be great.

Secondly, Her love to God manifested itself in her vehement desires and longings to be gone hence, and to be with Christ, which she accounted best of all. She was one of those very few Christians who stood in need of the excellent Mr. *John Dod's* use of exhortation, which he would make to the saints in his preaching, " that they " would be content and patient, though they were " not taken up to heaven so soon as they desired." This most heavenly man having lived to a great age, and finding that to stay longer on earth, without any thing like a discontent or impatience, was something difficult to himself, thought that it was the common experience with others, whereas it is too true that most Christians are of a lower class in the school of Christ, prone rather to linger here, and to hide themselves, like *Saul*, in the stuff, when they are sought for to be crowned, than to be too much in haste for going hence, so that they rather need a goad than a rein, and ministers have reason to try to take hold of them with the strongest arguments they can find to draw them off from the love of life and the world, as the angels urged *Lot* out of *Sodom*, than to persuade them to be willing to continue here. But this very pious lady had by faith such a sight of heaven as made her stay below tedious and wearisome to her. The earnest choice of her soul was, " Come, Lord Jesus, come quickly," for she found to her great grief that her imperfect state on earth made it impossible for her to obey and honour God as she would, and devoutly desired, and therefore she often complained that she was unprofitable; and this deep sense of this her unprofitableness, even while others admired her eminent usefulness, still increased her desires to arrive at that world

where all these infirmities and defects would be no more, and where she knew her abilities would perfectly correspond with her utmost wishes to serve and glorify her God and Saviour.

Thirdly, Her love to God was also clearly discovered in her love to the saints who were born of God, and had his lively image stamped upon them. This love to the saints is in Scripture made one of the fairest evidences of our love to God, 1 John v. 1. *And every one that loves him that begat, loves him also who is begotten of him.* A man may love the child, and yet not love his father, but he cannot love his child, because he is his child, and because he is like his father, but he must of necessity love his father, and indeed love him first and most, because his love to the child springs from his love to his father. This lady was doubtless then a great lover of God, because she had so dear an affection for his children. She was not one who praised the dead saints, and persecuted the living. She did not pretend love to those who lived far from her, but shewed no kindness to such who were near her. She did not factiously love some of one party, and reproach those of another. In a word, she did not love the saints in an equality with others from a natural tenderness which disposes some persons to all good and bad; but her love was a cordial, spiritual, special, and uniform love to the people of God. In whomsoever she saw any thing of God, her love was drawn out towards them, and she had the most love for those who discovered most of God in them. She loved them so as to delight in their converse and communion, and the largest measures of her charity were extended to them.

As for the faithful ministers of Christ, whose office and function raise them above private Christians, few ever exceeded her in loving and honouring them. She loved first the ministry, and then the ministers, seriously professing that the

great affection, and high esteem she bore them was for their Master's sake, whose ambassadors they were.

Fourthly, Her love to God was strongly evinced by her works of charity; as, (1.) by the largeness of her charity. Her charity was so great that it might well be matter of admiration that it was not exhausted by so liberal a diffusion. She was like a tree with this strange property, that it yielded its fruit not once in the year, but at all times. Many were the channels in which her charity communicated itself. This excellent lady had money for the empty purse; meat and drink for the hungry and thirsty; physic for the sick and diseased; and salves for the sore and wounded. Abundance of good she did in these ways. She was not only liberal, but devised liberal things. If her servants knew of any persons in great necessity, and they did not acquaint her with their cases, and she afterwards heard by other hands of these distressed objects, she would express her anger to her servants for their neglect. It fell out that an honest poor neighbour died before she knew of his illness, for which the good lady being concerned, she enquired of her servant who attended her whether the person wanted any thing in his sickness, adding, "I tell you that I had "rather part with the gown from off my back, "than that the poor should want." (2.) She was wonderfully secret in what she gave. When she would do a work of charity, she had no trumpet sounded before her, but her benevolence descended like a golden stream of oil into a vessel without any noise or notice. And (3.) In the exercise of her charity there was an humble and self-denying spirit. She communicated her charity like a good steward, acknowledging that what she gave was not her own, but her Lord's money. Notwithstanding all her alms-giving, she had her entire dependance upon Christ, desiring to be found

alone in him, and in his righteousness, as if she had not done any one good work in all her life. Though we have taken notice of many excellent qualities of this worthy lady, we shall not do her character the justice it deserves, if we do not add some further particulars. As,

First, The uniformity of her holy walk. Her religion was not like the driven snow, which lies very thick and heavy in one place, and very thin and scanty in another, but it was one universal piety and goodness. In her conversation one part admirably corresponded and agreed with one another. An happy symmetry appeared in her whole course, both towards God, and towards man, both abroad and at home, and few persons have had a more honourable testimony from those who lived near, or long with them, than what this eminent woman had from all who lived under her roof.

Secondly, Her faith was very remarkable. This grace seemed to be strongest when death seemed to be nearest. Somewhat more than a twelvemonth before she died she fell into a swoon, which continued about half an hour, without any sensible hopes of recovery. As soon as she came to herself, she broke out, "I know that my Re-"deemer lives;" and upon her being conveyed to her chamber, she said, "I know whom I have "trusted."

Thirdly, We will add, that the humility of this lady was very eminent and singular. This grace, in conjunction with her sincerity, appeared in the great freedom which she gave to her friends in speaking to her of what they saw amiss in her. She much applauded the privilege and benefit of having a faithful friend, saying, "that others "might see more by us than we could by our-"selves." She used also to say, "that it was a "great mercy to be convinced of any sin." She thought meanly of herself. She saw not how

bright her face shone, though others beheld and admired its lustre. Her frequent complaint was that she was useless, and did no good. She often spoke of her imperfections, wants, weakness, and unworthiness. Yea, she would often say, "I ab- "hor myself. Indeed I do." She was easy of access even to the meanest who came into her presence. Her deportment was full of courtesy, and lowliness to the poorest person. Many a time, when her servants had well performed any business she had set them about she would thank them for it. The law of kindness was upon her tongue to whomsoever she spoke.

We now come to the close of her bright and long day. And it may be truly said, that at evening-time it was light. In her last sickness her pains were very strong, but her patience was stronger. Never was she heard to murmur, or utter one repining word, but she justified God in all his dispensations towards her. Even more than this she was much in admiring and blessing God for his mercies in her acutest pains and greatest agonies. In what a lofty and ravishing strain does her blessed soul now sing forth the praises of God in heaven, who could tune them so sweetly in the darkest hours of nature, and with the sharpest thorns of affliction at her breast?

She was not entirely free from the assaults of *Satan*, but he came only to be repulsed with shame, and to add more trophies to all her former victories over him. The last words which were observed to be spoken by her before that fatal lethargy seized upon her weak, worn-out body, which in two days brought on her dissolution, were, "How shall I do to be thankful? How "shall I do to praise my God?" Thus she closed her life in the exercise of that duty which was to be her constant and endless employment and pleasure in that better life into which she was then entering, and died in the Lord *December* the 25th,

1671, in the ninetieth year of her age, if not, as some of her near relations afterwards said, in the ninety-first. Thus did God give her a remarkable long life, and crown her at last with his salvation.

THE RIGHT HONOURABLE

SUSANNA, Countess of SUFFOLK.

THIS lady was born in or about the year 1627. She was the second daughter of the earl of *Holland*, and was married very young to *Theophilus*, earl of *Suffolk*.

Particular notice is taken in the narrative concerning her of her powers of imagination, judgment, and memory, and that the last faculty was so eminent in her that she hath sometimes on the *Monday* shut herself up in privacy, and from her remembrance committed to writing the sermon which she had heard the Lord's day before, and this with such exactness as that but little has been wanting of the very words in which the discourse was delivered.

As to morality she had a perfect government over her passions. She was seldom angry so far as to chide, and when it came to that she generally checked herself, and, if she perceived that any observed her, she would end it with a pleasant laugh at her own passion, it being often remarked to her that she knew to do any thing more skilfully than to chide, especially if it were for any worldly matter. But if any thing that concerned the cause of God awakened her chiding, she would be more serious in it, and often turn her resentment into a warm reprehension and displeasure. An oath, or a scurrilous, or profane speech would bring the blood into her face, and if she had interest in the offenders they were sure to be reproved, if they were strangers she would drop some smart check, but yet such as was perfectly consistent with civility, or shew her dislike by a withdrawment from their company.

Her behaviour was undissembled towards friends, familiar towards inferiors, affable and accessible to all, and in conversation her words were often gracious, and seasoned with salt. She was constant in her friendship, and most useful in it, being willing to take any pains for the persons for whom she professed an esteem. She was most unapt to admit ill of any, of whom she had once conceived well. Nothing was so distressing to her as to hear an accusation of those of whom she entertained a good opinion. Her servants fared not the worse for the inferiority of their stations. She was as tender of their errors as she was of those of her friends, and never considered any servant she had, and believed to be faithful and virtuous, but as an humble friend. This disposition, and the kindness she extended to all she knew in affliction, much increased the sorrows at her death. None understood relations better, none could possibly observe them better than she. Husband, parents, kindred, friends, servants, neighbours were all witnesses of this truth.

These may seem to be but *moral virtues*, but there was the utmost reason to think that they were the effects of a gracious disposition in her, and that, flowing from the laver of regeneration, they might well be baptized *Christian graces*, it being well known that all her actions, in which there was time for deliberation, sprang from a conscience of duty, and were performed as in the sight of God.

Hence her holy fortitude and valour for the truth. She would suffer any inconveniency rather than she would tell an untruth, or forge an excuse, or permit any of her servants to do it, or by any equivocation deceive, or elude a question. The intrusions of company, when business and especially the exercises of religion called her, were no small trouble to her, but she never would be guilty of a lie to get rid of her visitants. Any

rock would she venture upon rather than venture upon an untruth.

Her charity was very great. The poor and distressed, whom her tender heart often relieved, at her death and long after bewailed their loss, and thankfully recognized her abundant goodness to them. She distributed her bounty without the least ostentation. Her soul seemed to be composed of Christian kindness and compassion, and, though she had a perfect government of her passions, yet her pity always governed her. If any in want, when she was from home, entreated an alms from her she would not excuse herself by saying, as might sometimes be the case, that she had no money about her, but would borrow from her attendants to give something for the help of the poor object that solicited her benevolence.

But her charity in her walks was not the tithe of what she gave. The poor she knew needed not come to her to implore her aid. She sent clothing, food, physic, and other comforts to their habitations if they had any, and provided habitations, for some, who must otherwise have had no dwellings; and more than all this, she often condescended to visit them that she might inform herself of their person, and condition.

But her charity was not confined to the bodies of the poor. She had a way also of relieving their souls by the daily prayers she offered up on their behalf, and by instructing the ignorant, and counselling the doubtful and scrupulous.

Another kind of charity also shone in her, that of forgiving injuries, which, whether they arose from mistake and inadvertency, or from wilful malice, they were alike pardoned by her. Her memory in other things was very tenacious, but as to an ill turn she seemed to have no memory at all. Benefits, kindnesses, good actions, and good speeches were engraven in her heart as if written in adamant, never to be effaced, but as to of-

fences they were only like inscriptions upon water, which immediately vanished. An unkindness indeed for the time might make a deep impression upon her spirit, a great wound upon an heart where all things were so contrary to it, but it never was answered from her by the like unkindness.

She gave the lively signs of her faith and hope, by which her soul ascended beyond all fears and sorrows into the bosom of Christ. Sometimes indeed her fears would be awakened through the tenderness of her nature, but she would soon recollect herself, and by reason and religious considerations get the victory over them.

When she was exercised with sorrows they yielded to faith, and patience, and the comforts which she could readily derive from the divine storehouse. When her first-born son, then her only child, had the pangs of death upon him, she after prayers and tears sat very disconsolate. On the report of his departure, when the floods of grief burst from her eyes, in order to stop their current, she took her bible, and sang psalms till she had broken the violence of her passion, and brought her soul to a cheerful submission to the will of God.

As to the fine array of her body she valued it not, but there was a garment in which she delighted, and which was seen above, and invested all the rest, the most lovely garment of humility. This garment clothed her from head to foot, and through this and the vail of modesty all the other ornaments of her mind shone if not with a more mollified, yet with a more amiable and divine lustre.

Possessed of these excellent endowments, and graces these of the mind, her practice was conformable to them. None of her talents were laid up in a napkin, but with the utmost diligence and vigour she improved them for her Master's use that she might glorify God the giver of them,

that she might edify and do good to those to whom she was related, and that she might make her own calling and election sure.

She began the day with God, and as she opened the morning, so she shut up the evening with prayer. Most commonly as soon as she could disperse sleep from her eyes, or, because she would not take her full measure of sleep, as soon as others had waked her, she went into her closet, and perfumed it with prayer, at the same time reading her daily portion of the Bible, which were the Psalms of *David* usually observed for the day of the month, and six chapters besides, intending by that course to read the whole Bible over twice in the year, which she never failed to do for the last seven years of her life, for if she was compelled by necessity to omit once or twice, she proportionably increased the number the next opportunity.

She attended to her soul first, and then set all other things in the exactest order, as books, time, *&c.* She methodically ranged her hours for her affairs, repasts, and reading of books of humanity, divinity, and above all devotion. Besides reading her portions in the Bible, which she did for the daily food of her soul, she for pious recreation and more exact knowledge set time apart for examining the hard places of scripture by *Diodati's* notes, and other interpreters; and because she could not stop the current of reading at the instant to stay and search into every difficulty, she set a mark where a difficulty occurred to examine it at her after leisure. She had marks of several kinds, some for difficulties, and some for memorials of choice places, or pertinent to some particular purposes.

There were other books which nourished her devotion. To name only a few were to injure her. None came in her way but what she tasted, and, if she relished, she fed upon.

She had a zeal for the Lord's day, and times set apart for devotion, but especially before her reception of the Sacrament of the Lord's Supper, which she strove to do very frequently, as experiencing much comfort by it, as to which she used the most exact strictness, and serious preparation.

She would sometimes repeat to some of her family what she had remembered of the sermons, of which for a time she took notes while she heard them, but afterwards omitted it, either finding it something of a damp to her devout attention, or because she had a purpose so to order it that she might afterwards in privacy and leisure write down what her memory could retain.

But notwithstanding her holy temper and walk, she, according to the common lot of the children of God, was sometimes under great sorrow and dejection of spirit, and was harassed by great temptations, under which some few years before her decease she lay for a time, which however her merciful Father at length regarded by hearing her prayers, delivering her out of her distresses, and setting her as on an high and sure rock by faith.

We have done with what belongs to this excellent person as to her course of life. We shall now add something of what might seem to prepare her for death, or of what attended her departure from our world.

Her whole life was that which sound philosophers, or rather sound Christians would denominate a constant meditation on death, or preparation for it. No wonder then that her behaviour in the views of death was most serene, comfortable, and worthy of the true Christian.

Upon her apprehension of the fears of her friends concerning her recovery, she earnestly entreated them to deal plainly with her as to her condition, which she could by no means bear to

have dissembled, or concealed from her. Her friends confessed that their hopes of her life were but small, or not any, and desired her to submit to the will of God in her dissolution.

On receiving the sentence of death she discovered no fears nor sorrows at parting with the world, and her dear relations in it. She sent for such who were nearest of kin to her, and for other friends, and, with a countenance composed to the most solemn, and yet serene gravity, she began to take leave of them, bequeathing to them spiritual comforts, fervent prayers, divine benedictions, and her weighty counsels and advices particularly adapted to each of them, and especially to her lord, her children, and servants, all of which were such as tended to direct them in the way of well-doing, that so they might, through the merits of Christ, meet again in glory; and all this with such affection, such zeal, such courage, and such demonstrative proofs of her faith and assurance that she was going from pains and miseries to the celestial rest and felicity, that the image of that and her aspect would never be effaced from the memories of the spectators. The sight of her might well call to mind *Moses* on mount *Pisgah*, *Jacob* on his death-bed dividing his blessings, dying *Joshua*, or *David*, or the most composed saints on sacred record.

To behold her dearest pledges and relations, her friends, and servants standing by, full of tears and lamentations, and herself unmoved and unconcerned, counselling, comforting, blessing them, made an appearance as if all they had been the parties which must die, and she was called to administer to them Christian exhortation to suffer death with patience, or as if she had been in perfect health, and they in danger of a dissolution. In a word, such were her assurance and joy in the Holy Ghost, that it seemed as if she had

begun to taste the happiness of the life to come in the very tidings of death.

Her legacy left for her two dear children was her desire to her lord that whatsoever provision he should make for their outward condition, of which she was neither distrustful nor solicitous, they might be brought up in the strictest way of religion. The strictest way was always accounted best for her own self in her life, and now at her death she bore witness to it, and recommended it for the dearest pledges of her love.

After she had declared her reliance on the merits of Christ, and the assurance she had of his love, she did not conceal how she had wrestled with doubtings, and mentioned the greatest scruple that lay upon her conscience as to the sincerity of her repentance. She spoke of the comfort she enjoyed at her last receiving the Sacrament, and professed that nothing was a greater burden to her, that although she was willing to die, yet she found also in her heart a willingness to live, which she much blamed in herself.

It seemed good to her heavenly Father to continue her, contrary to her own and others expectations, six months longer, being restored almost by miracle from the brink of the grave.

Providence seemed in great mercy to make this small accession to her life, for she was an inexpressible comfort to her father in his extreme affliction. When all hopes of life as to him were past, and after she, with the rest of those who were dear to him, had taken their final leave, that his few remaining hours might be spent with his spiritual comforters, she would not give sleep to her eyes till she had once more visited and discoursed with him, but on matters wholly relating to eternity. Accordingly coming betimes in the morning first timorously into his chamber, after she had watched all night in a room hard by for that

purpose, he with joy beheld and welcomed her. They presently fell into conversation, in which she made such questions and answers, so gently wounded and then so kindly endeavoured to heal, and in a word so applied both law and gospel to him, that at length her father being refreshed with the comforts she administered, cried out, "Happy "I that I should from a child of my own receive "such consolation!" After that he told a reverend divine, who came to administer the like consolation, "that he thanked God that he had a "child there, who, though he said it before her "face, was able to be his counsellor in all his "doubts." Another divine also, who was present, professed that he heard her discourse for half an hour to admiration.

After her father's death none so nearly related bore the distressing stroke with such Christian patience as herself, acknowledging it the wise method of Almighty God to bestow mercy on a soul, which without so great a measure of affliction in health, and in the glory of his prosperity could not or would not ever have so humbly and sincerely sought it.

She also declared that she could not, if it were possible and lawful with her mind and judgment, wish her father alive again, although it were well-known, that never parent lay deeper in the affections of a child than he did in hers; but she durst not wish him so bad a change as to leave heaven for earth.

She told a friend that now, if God would give her leave, "she would retire into the country, "and that she had put her family-business in such "a way that for herself she would have nothing "to do but to be ready to die." It was observed by those who had opportunity to know it, that there was not a night during the six months from her recovery from her dangerous illness in which

she rose from off her knees from her prayers without tears running down her cheeks.

In a discourse with a minister to whom she communicated the affairs of her soul, she clearly and plainly opened her spiritual condition, and charged him to deal severely and impartially with her, and still would urge him again and again, saying, "O "but you deal more gently with me than you "would with another! I beseech you let me know "the worst!"

It pleased God to suffer the violence of the disease which brought this excellent lady to the grave to seize upon her intellects for three or four days before her death. But though her distemper reached her brain, and created some disturbance there, yet she had some clear and bright moments for the exercises both of reason and religion. Particularly in one of these lucid intervals she poured out her soul in a large prayer, the words of which could not be recollected, but it consisted of such most fervent, melting, moving passages, as if she would seize the kingdom of heaven by an irresistible violence, pleading before God his name, his attributes, his mercies, his Christ, and all his comfortable promises, which she drew with the most admirable skill, choice, and readiness from every precious vein in the rich mine of his word. This was her last act of reason for any continuance; only, when her strength was even spent, she owned her dear relations when they came to her, let them understand that she was assured of her interest in Christ, and joined with the deepest attention in prayer with one whom she desired to perform that office, after which she gave signs of her approbation, and requested that he who had thus prayed on her behalf would not leave the room. Within a little more than an hour after in a kind of quiet sleep she yielded up her spirit unto God who gave it, *May* 10, 1649, leaving behind her the most loud

and bitter lamentations of her friends, to whom she had once been inexpressibly desirable and delightful.

All this holiness and virtue, thus full-grown and eminent, were removed from our world when the lady was but about twenty-two years of age.

LADY MARY ARMYNE.

THIS lady was a branch of an illustrious family, that of the *Talbots*, for a long succession of time earls of *Shrewsbury*, whose great atchievements, both in civil and military affairs, have raised their names, and crowned them with distinguished honour*.

As to her natural abilities she was quick and lively, and had a very comprehensive understanding even to the last hours of her life. Though she was considerably above fourscore years of age, yet she could discourse as rationally on the very day on which she died, as others can in the very flower of their time.

As to her acquired accomplishments she had attained to an eminent skill in all those things which belonged to her sex, degree, and place. She was not without some competent knowledge of more languages than that of her native tongue, particularly the *French* and *Latin*. She was consider-

* It is to be regretted that the original writer of the Memoirs of this truly worthy lady had not more fully informed us of her family, and connections, and acquainted us where she was born, lived, and died. Possibly some ministers in their discourses printed on the occasion of the deaths of eminent persons, and some writers of their Memoirs may not advert to these circumstantials, as they are at the time of their publication generally and familiarly known; not considering that these particulars are lost in a course of years, or when the memorials they send abroad are dispersed to different places from where the subjects of them resided. Should any future editors of lives improve this hint they may render their services more acceptable and satisfactory, and prevent such a disagreeable deficiency as that which we lament in the account of the lady *Armyne*. However it is quite probable from the utter silence of every thing concerning her as a wife, that she never was married. And it is not unlikely, from her speedy visit to Mr. *Calamy*, who was a minister in *London*, with her present for the *ejected ministers*, that she then lived in *London*, or at no great distance from it.

Steven Sculp.t

LADY MARY ARMINE.

Pub.d by R. Ogle Holborn London 1.st June 1804

ably skilled in *divinity* and *history*. She was not only acquainted with *practical* but *polemical theology*. She was well versed not only in the *Jewish* and *Roman* histories, but especially in the *historical* part of the scriptures, and in *ecclesiastical* affairs. She well understood how to manage all her concerns to the best advantage. She was of a very obliging deportment. By her humble and courteous carriage and address she won the esteem of all with whom she conversed, or had any connection.

It may be truly said of her that she was eminently holy and exemplary in her life. Though many other things raised her to an high pitch of greatness, yet none so much ennobled and beautified her as her religion, as appeared in the following particulars.

She loved it in others. She loved such who led an holy life. She could not be easy in bad company. She valued holiness not only in those of her own family, choosing her servants by this qualification, but in strangers. A good evidence that she loved religion for its own sake.

She endeavoured to promote godliness in others not only by counsel, admonition, and exhortation in her discourses with them, but by many pious letters she wrote with her own hand. She used to distribute good books to encourage the receivers of her charity in their progress towards heaven, and she gave large sums annually for carrying on the work begun in *New England* for the conversion of the poor *Indians*. This sacred benevolence she continued to her dying day.

When that fatal *Bartholomew-day* came*, in which so many hundreds of godly, able, and laborious ministers were ejected from their livings to the dreadful distress, as to their outward circumstances, of themselves, their wives, and their

* 1662.

children, out of tender compassion to their sad condition she came a few days after to the Rev. Mr. *Edmund Calamy*, and brought him five hundred pounds to be distributed by him to the most indigent families among them.

She readily and joyfully embraced every opportunity of serving God in public or private, upon ordinary or extraordinary occasions. She was as eagerly inclined and forward to join in holy duties and ordinances as others are, or can be to run after worldly vanities. She behaved herself with much seriousness and humility in God's house of prayer. She never mentioned the names of God or of Christ but with a reverential awe upon her spirit.

She highly regarded and esteemed godly ministers, and even bore great respect to them who were of the lower form, and of meaner gifts, if she observed them to be holy and industrious in their heavenly calling.

She abounded in Charities. Besides what has been instanced, she in her life-time erected and endowed some alms-houses in three several counties. Upon special occasions she made large donations to charitable uses. She was not weary of well-doing while she lived, and at her death she left forty pounds *per annum* for near an hundred years for benevolent purposes.

She was always punctual in her retirements for reading the scriptures, and other good books, and for closet-prayer at least twice a day: a practice which she continued till the end of her time.

In the sickness of which she died she gave some remarkable proofs of the sincerity of her piety, such as the fervour of her spirit to persevere in well doing to the end—her breathing after Christ, and desiring to be dissolved, and to be with him, which is best of all—her deep and painful sense of the low estate of religion, and the profession of it in the world—her submission

to the divine will and disposal, freely surrendering up herself to her great Lord and owner, to do with her for life or death as he pleased—her peace of conscience. In former sicknesses she had enjoyed much serenity, but she never had a more placid and resigned frame of soul than at this season—the strength of her faith, which appeared by her recommending an interest in Christ as the highest and most suitable cordial in a fainting hour when all other comforts forsake. These were some of her last words—and finally, as another proof of the sincerity of her religion in her last sickness, we may add the continuance of her fervent prayers in the midst of which she resigned up her spirit to God.

A learned and experienced minister, who lived not far from her, was sometimes with her. The occasion of his going to her, and his business with her cannot be better expressed than in his own words, which are as follow:

"Though," saith he, "I was seldom with her myself, yet these fifteen years I lived so near her as that I might have easily heard the rumour, if she had lain under any manner of scandal, but such was her pious and unblameable life, that slander itself durst not so much as nibble at it. The little converse I had with her afforded me opportunity to know her more intimately than many who did not see her holy course, for her business with me was no other than to open the state of her soul, to confess her infirmities, to produce her evidences for heaven, and to desire my judgment of them, together with my counsel and comfort, and further to ask my advice for such works of public benefit which she charitably intended, and afterwards liberally performed. Upon trial I found that she had a safe, and well-settled state of soul, not free from all degree of fears, and smaller doubtings of herself, and far from a presump-

" tuous, unhumbled, and self-justifying spirit. " Her evidences were sound, and her discern- " ment of them so clear and sure, as enabled her " to conclude her right to everlasting life, and so " with the greater peace to think on death; the " which evidences, as she had opened them to me " not long before, so she did it over again in her " sickness, not many days before her death. At " which time, after complaints of such imperfec- " tions of grace as were her trouble, she professed " the full dedication of herself to God, her firm " consent to his covenant, her earnest desires after " perfect holiness, and her trust in the mediation, " and merits of her Redeemer."

As this excellent woman lived to God, so he was pleased to give her a long life, enriched with many and distinguishing mercies. Though she had been long troubled with a sore and dangerous disorder, that of the *stone*, and had endured painful and perilous paroxysms, and critical fits, yet it pleased God in her latter years to give her great ease, and freedom from it, though it is not improbable but that this distemper was the root of that fainting aguishness which put a period to her days. Yet near the fourscorth year of her age she served God in competent health, and serenity of mind.

Though she sprang from an ancient and honourable family inclined to the *Romish* religion, yet God was her teacher, and confirmed her not only in the *Protestant* faith, but also in the true love, seriousness, and practice of the pure religion she professed. She was not like those deluded formalists who contend most furiously for this religion against that, or for that religion against this, while in truth they have no religion at all, but will violently persecute, or at least bitterly reproach such as are not of their church, or way, as erroneous, irreligious persons, while nothing can prevail with them to list themselves on Christ's

side, and declare war against the flesh, the world, and the devil.

She was not addicted to sects or novelties upon pretence of rising to the highest form, but she truly took the height of her religion to consist in the height of love to God and man, and in close and constant obedience to Christ, and reliance on his mediation.

Though according to her rank she lived in the decency of a plentiful estate, yet it was accompanied with humility and lowliness of mind. Her prudence, sobriety, and gravity were very exemplary, and her impartiality in loving all who were true Christians was truly signal. She much disliked divisions and contentious wranglings. She was not of their mind who, one would think, take it to be a mark of Christ's disciples to be accusers of the brethren, and to reproach, and vilify, and evilly entreat his disciples, and in a word, to deny them to be his, that they may do these bad things with less dishonour and remorse.

She took it to be no countenancing of schism to relieve such servants of Christ in their distress, as men may brand and treat as schismatics, though she was an enemy to a divisive and factious spirit.

To live as this honourable and excellent lady did in wisdom, humility, temperance, and in a charitable, peaceable, impartial religiousness, attending to the great realities of godliness, God, the Redeemer, grace, glory, our own hearts, and duty, and the preparation for the day of our final account will prove more safe and comfortable at the last than the proud, wrathful, turbulent religion, if it may be called so, of such as strive to set up Christ and the church, more truly themselves, by persecution, or division, by hurting and destroying their fellow-christians, or reproaching and avoiding them as unworthy communion.

THE RIGHT HONOURABLE THE

LADY ELIZABETH LANGHAM.

THE descent of this eminently pious person was from a noble family, the house of *Huntingdon*, the earldom of which hath long continued in the name of *Hastings*, as it does to the present day; but this truly humble lady was never known either in word or deportment to discover any elation of spirit for her high extraction, nor was she ever observed with any regret to view herself exceeded by the greater pomp, and more splendid retinue of others, who were inferior to her in quality. When her husband, sir *James Langham*, sometimes modestly excused the tenuity of the condition she had espoused (as she had married into a family where she found an heir in being to a great part of his estate) in comparison of that from which she descended, she would interrupt such discourses of his by professing the high satisfaction she took in finding herself in such a state of life, in which she enjoyed both liberty and assistance for the works of true piety, and at the same time the addition of an honourable and comfortable worldly competency.

Her education was at a school, or rather academy, and nursery of virtue, as she was brought up under the constant inspection and in the constant converse of her mother, the countess of *Huntingdon*; amidst whose eminent parts and graces she was formed into a more than common woman, and Christian. Under her principally she enjoyed an education in a religious retirement, of which she often took notice, and for which she blessed God, as that which not only secured her from the knowledge of vice by domestic examples, nothing of that nature daring to appear under that noble

lady's government, but also removed her from the very intelligence of that wickedness which was acted abroad, so that she had the happiness of being ignorant of the vices of other great personages, even so much as only by hearsay.

As for those principles that might qualify her for a virtuous life, as she had an opportunity of learning them from the practice of those with whom she conversed, so more especially from the grave and frequent instructions of the lady her mother, who, that the whole compass of duty might be the more easily imprinted in her daughter's memory, took the pains to digest her instructions into verse, by which method she the more readily insinuated them into the minds and hearts both of this our lady, and her other sisters.

By these means it pleased God that the mother had much comfort in her daughters, but especially in this lady, whose soul was so pliant and ductile to receive the impressions of such an excellent stamp as that they appeared in the happy improvements which she made in every future stage of life; of which we shall find the striking proofs in what we have farther to relate concerning her.

As to her childhood it had something of uncommon excellency in it, besides the presage of what was yet to come. The seeds of true piety and devotion broke forth, and shewed themselves very early, not only in the bud and blossom, but in the fruit, so that from her very early days such an impression of the fear of God possessed her heart as made her a diligent performer of religious duties, and a strict observer of the Lord's day, even to a degree of exactness beyond most persons, and yet not beyond the rule laid down in *Isa.* lviii. 13. She would neither discourse herself, nor willingly hear others discoursing on any common concerns upón that holy day. As she grew up to greater capacity to this negative accuracy she added a conformity to the rules of the strictest

godliness, not only by hearing the word preached but by digesting it by meditation and conference, being no less studious, on that day especially, to become a proficient in the mysteries of practical godliness, than in the common days of the week to furnish herself with other knowledge that tended to accomplish her in the civil life.

This worthy lady was from her infancy conscientiously dutiful and obedient to her parents, even to the very smallest punctilios, in which she had the least intimation of their pleasure. So that her mother upon a special occasion perceiving her, from the misapprehension of some advice she gave her, to be more affected than what she desired, was obliged to explain herself to her, and lay this down as a general rule for her, "That "several things which she had spoken to her "were never intended as peremptory commands, "but only as advices and counsels, which in things "of indifferency must not be overcharged." More than this her mother has been heard to say, "that she was the child that never offended her "in all her life."

As the young lady advanced in years she was observed to be quite strict in justice, and in exactness in keeping her word, which, that she might the more carefully observe, she was very circumspect and sparing in making promises, and not lavish of discourse. She spoke much to herself, and little to others. Insomuch that a noble person of a very discerning judgment, and no less strict a piety, who had the advantage of being a witness to almost all her life, hath been heard to say, "That she believed this lady had the least account "to give for words of any that she ever knew." But she laid not this restraint upon her tongue for want of abilities for conversation, nor for want of matter upon which to discourse, for she had great intellectual accomplishments, and those improved by much learning, by which she was

qualified to converse with persons of eminent literature.

She was exceeding modest, and decently grave in her whole behaviour, not from any heaviness of constitution, nor affection for morose and reserved virtue, but from a just apprehension how contrary to an exact strictness of life, which she had laid down for herself, and how unsuitable to the reputation of her sex a too sanguine deportment was often found. Yet that she was not cynically averse from a decent and proper degree of affability and courtesy, eminently appeared in that she used to receive the visits of the meanest of her neighbours with very great kindness, and would converse with them with great condescension; and as any of them appeared to her to savour more of godliness, she would, upon occasion, add a becoming proportion of familiarity, studiously declining to admit any into her bosom but such as by exact observation she found to answer that character of worth by which she first estimated herself, and then made choice of her intimate friends, not that of greatness, but goodness.

She shewed her courtesy to all sorts of persons, even to such whose necessities made them petitioners for her bounty. These she entertained with great affability; so that what was once said of *Titus* the Roman *emperor*, might be truly said of her, "that no persons departed out of her "presence discontented." Even those to whom she refused her alms, and some persons are not proper objects for a discreet charity, she would so handsomely reprove for not using their bodily strength to procure their livelihood in a more creditable way, that they have seemed to go away no less satisfied with her prudent and seasonable counsel than they would have been with her bounty.

Her inviting aspect so emboldened the poor to entreat her help and patronage, her compassionate

heart made her so sensible of their condition, and her prudence so directed her to manage their causes, that, as she was employed in many of their addresses to several of her relations on whom they depended, so she prosecuted their suits in such manner that she generally proved successful, meeting with such a blessing from God on her charitable endeavours, as the goodness of the causes in which she engaged might warrant her to expect.

Her very servants had a share in the obliging condescension of her conversation, for, though she well understood her own quality, and could keep them at a convenient distance, yet she mingled so much mildness in her carriage towards them, that she never was observed to utter an hasty or passionate expression to any of them, though she had sometimes great provocation.

She was of so innocent a deportment even from her childhood that one of ability sufficient to observe, and of integrity sufficient to clear the relation from the least suspicion of flattery, gives her this character. "That during the space of ten "years in which she lived in her mother's family, "she could never observe in this lady any unbe- "coming word or action, or any thing, with "which if the whole world had been acquainted, "would have in the least degree tended to her "just diminution or disparagement."

She studied much how to gratify the tempers of those with whom she conversed in all lawful ways, so that she hath been often observed to deny herself to please others. This excellent disposition rendered her even in matters of argument, which she wanted not abilities to manage to good purpose, not obstinately tenacious of her own opinions, but obligingly compliant to the judgment of others, where conscience of duty did not require the contrary.

These qualities furnished her with excellent con-

stituents for a friend, and accordingly she eminently shone in that character. She did not hastily admit any to her bosom-acquaintance, but having once received any to that intimacy, she was candidly free and open in communicating what her judgment, which was ever riper than her years, suggested to be most for the advantage of their spiritual interests whether in the way of advice, or comfort, or reproof; for which last, the most painful exercise of friendship, she always reserved a liberty even to her choicest and nearest friends, and which she constantly managed with remarkable moderation and tenderness, and yet she was at the same time so severely conscientious in the discharge of this truly friendly office that, having frequent occasions to receive visits from, and return visits to persons of her acquaintance, who made the reverend names of *Jesus* and *Lord* interjections in their ordinary discourse, she made it a case of conscience whether she did not greatly neglect her duty in not reproving them for it.

And that she might not appear more rigid to others in this kind than she was to herself, her own life was a comment upon those words of the Apostle, *Eph.* v. 15. "See that ye walk circum-"spectly," for, so exact was her own walk, that her care was not only to avoid what she condemned, but what she did but suspect was amiss in the conversation of others, so that her conscience would not permit her to pardon in herself what her charity induced her to indulge in others.

And indeed she was always remarkable for a tender conscience, that took the alarm at the smallest sin, or but the appearance of it. Among which take these two instances out of many others that might be given. In her younger years she addressed herself to her governess with tears, entreating her to forgive her, "for that in her childhood she was conscious that she had been wanting in affection to her, for that she thought

" she did not then love her." A fault of which surely others are far more guilty, and yet are less troubled for it. Another time in her more mature age, when she had mildly enough threatened a child over whom she had some inspection committed to her, that if the child did not such a thing she would not love her, she presently recalled her speech as too hard, saying, " Alas! " God deals not so with us, notwithstanding our " continual disobedience."

As a friend she observed that the exchange of kindness is the fuel that feeds the flame of mutual affections, and keeps it from going out, or burning dimly; and she accounted it the greatest solecism in friendship to be suspicious in receiving as well as parsimonious in returning kindnesses, and therefore what of this nature she received, she would not, though sometimes possibly there were probable grounds so to do, interpret it amiss, professing that she abhorred the suspicion of a sinister design in kindness, as the very bane of gratitude, and in her returns she was nobly obliging, as studying rather to stand in her friends books a creditor than a debtor.

We have before taken notice of her devotion as an early blossom, but it had not the fate that often happens to the first flowery births of the spring, to be blasted and fall off before it came to maturity. As she grew in years she grew also in grace, and in acquaintance and communion with God, and kept up a constant correspondence with the court of heaven, which divine intercourse she followed so closely that her mother, while she was under her government, apprehending that she would hurt her constitution by so intense a piety, once in a friendly manner told her, " that if she " intended to hold on that course, she was not " fit to live in this world." To which our humble lady, probably taking to herself the expression *of unfitness to live* in another sense than that

which her mother intended, answered with much meekness, "No indeed, madam, I confess I am "not."

When she entered into the married state, she abated not of her devotion. Her constant retirements for that purpose were answerable to those of *Daniel*, chap. vi. 10, three times in the day. And after the decease of her excellent sister-in-law, Dr. *Langham's* wife, who went to the grave some weeks before her, as if she had had taken the alarm to prepare for her own dissolution, which was so shortly to follow, she more than doubled that proportion even to *David's* seven times a day, *Psalm* cxix. 164.

In her devotions she employed herself not only in prayer and meditation, but also in the constant reading and study of the sacred scriptures, which always took up a considerable part of her daily hours of retirement, together with the reading more or less of the writings of some learned practical divines, with whose books her closet was well furnished. She also made it part of her devout exercises to read over one sermon every day, generally out of her note-books, for she constantly took down the sermons she heard, by which practice, and by frequent inculcation she fixed in her memory all that she heard, and had it in readiness for the direction of her conversation, whensoever she had occasion to make use of it.

To this proportion of constant devotion which she assigned for herself every day, if we add her great care to fill up all the rest of her time in edifying conversation, we cannot but esteem her a great example of *Eph.* v. 16. where the apostle commands us *to redeem the time*, for she *bought time out*, as the word signifies*, of the hands of those profligate wasters of our precious minutes,

* Ἐξαγοράζω.

unprofitable pastimes and recreations, whence it was, that she never allowed herself to see any masques, interludes, or plays, or to play at cards, or the like games, and that because she doubted whether the expence of so much time, as such diversions commonly consume, would be allowed on the great day of her audit.

She had an high esteem of every part of the holy Bible, yet there was one part of it, the book of *Psalms*, with which she seemed to be most passionately affected, perhaps because she found such an agreement between her own heart and the spirit of that book. This her affection she shewed by reading, or causing to be read one or more of the *Psalms* constantly at her hour of repose in the evening, which by meditation and discourse she used to improve to her own benefit, and the benefit of them who were about her.

When she lay down on her bed it was her custom to repeat some *Psalm* or another which she had by heart, and in the same manner she opened her morning; so that her sleep was a parenthesis between her morning and her evening devotions.

In her course of life she was strictly careful to avoid all manner of sin, and very solicitous in all emergencies that were of consequence to understand what her duty was, that she might accordingly practise it; for as she made God's testimonies her delight, so she made them her counsellors, *Psalm* cxix. 24. so that she never determined any doubtful matter without great deliberation, and the best advice she could obtain.

She regularly attended the public ordinances. And that she might make the best improvement of the company of good ministers, whose lips God has appointed to preserve knowledge, she would in their private conferences, as well as in their public ministrations, seek the law at their mouth, *Mal.* ii. 7.

Accordingly when she met with any divines of note at her father-in-law, sir *John Langham's* table, she would desire her husband to set on foot some profitable discourse which might give the company the advantage of their conversation, professing that she judged it quite absurd and incongruous to reason as well as religion, that physicians and lawyers should be so commonly entertained with discourses suitable to their respective functions, and that divines only should be treated with things out of the verge of their profession, nay, indeed with matters quite foreign to their sacred office.

Such was the devotion of this excellent lady towards God! And she had as well learned her duty towards her neighbours, of which she gave the brightest evidences in every relation and capacity of life.

Her husband had the chief place in her affections. She so entirely loved him that she has been heard to say, "that she could even die for "him." She expressed her high regard to him by her dutiful compliance with whatsoever she observed to be his pleasure. She never received the least intimation of what was his mind, though delivered as a request, but it had with her the force of a command. So that no instances of marriage-happiness in others ever led him to reflect on any deficiency in his own, but rather produced a greater complacency in his own felicity, as he found himself happy in his own choice, even beyond the most eminent examples.

And not only her love, and dutiful deportment, but her uncommon learning also rendered her a most delightful companion to her husband. She was capable of conversing with him upon points both of divinity, and humanity, and that in more languages than one, for she was able to make use of learned authors in their own tongues, not need-

ing the aid of translations. She understood the *Latin*, *French*, and *Italian* languages.

Amidst these extraordinary accomplishments she was not at all elated, so that her husband was a perfect stranger to all those inconveniencies which some have imagined necessarily accompany a learned wife. She always behaved herself to him as her lord and head, and made use of her own knowledge and learning only to capacitate her to make the best improvement of his, from whom she was ready to receive instruction.

To her mother she did not in the least forget her duty, when her marriage dismissed her from her government, but she still allowed her the next seat in her affections to that of her husband, and so behaved herself towards her that her mother not only always esteemed her as a very dutiful and deserving daughter, but as her own expression was, "an excellent friend."

To her father-in-law she paid the same duty (according to the particular direction given her by her mother at the time of marriage) which she shewed to her own mother, as considering that where the ordinance of God brings persons into such a near relation as that of husband and wife it makes also a proportionable union to their respective natural relations on both sides.

To the memory of her predecessor in that relation in which she stood to sir *James Langham*, she testified, a thing perhaps not very usual in such a case, a very singular respect, eagerly inquiring after her special virtues, which she designed for her own imitation, and giving the good which she heard concerning her its just praises.

To the children which sir *James* had by his first lady, Providence having denied him any by this except one in expectation to whom the death of the mother rendered the womb a grave, she was in her great care and tenderness towards them

so much more than a mother-in-law that it was impossible for any but those who knew otherwise not to have mistaken her for their own mother. So solicitously did she interest herself in both the education of them, and provision for them, and so concerned was she for them on all occasions of bodily distemper, that she thereby deserved to have rendered the name of a step-mother a name of honour and delight, and exhibited an example from which even mothers themselves might not disdain to learn a law of kindness towards their own offspring.

From the daughter, about eleven years of age, she constantly required a repetition by heart of the sermons which she heard, and for this task she had by her instructions so methodized the memory of this young child that she was able to analyze a sermon containing thirty or forty particulars, with the most remarkable enlargements upon them.

This religious care of her children she continued not only during her health, but even in the time of her sickness also, so far as her weakness would permit. And to shew that she minded them so long as she minded any thing in this world, even upon her dying-bed she requested her husband, though he needed not any such incitement to his duty, "to train them up in the "exercises of strict godliness, and to take care "that they were taught such evidences of salva-"tion as might one day support them in their dy-"ing agonies."

To her servants she carried herself with such mildness and condescension as if they had not been properly servants, but a sort of inferior friends; a deportment that wrought in them a kind of awful love, and produced the service of the heart, and not that of the eye, the too common vice of persons in that station. She extended her care even to the meanest of her servants, and

that not only for their bodies, but for their souls, calling her maids, who were more immediately under her inspection, to an account in writing, if they could write, of the sermons which they heard, helping and supplyiing their deficiencies out of her own exact notes. She would call them up early to wait upon God in their morning devotions before they came to her, and if any one among them, for she would examine them severally, confessed, or by silence betrayed a neglect of private devotion, she would immediately dismiss them from a present attendance upon her to seek God by prayer, and that not without some reprehension for giving her service the precedency to that of their Maker. And this care she took, as she would frequently say to her husband, "from "a deep conviction of this truth, that governors "of families are to be accountable to God for the "souls of the meanest persons under their roof." This course, so far as she could bear it, she continued even in her last sickness, for when her own bodily distemper kept any of them from the church to attend her on the Lord's day, she would tell them, "that nothing but an absolute necessity "should have been a sufficient reason with her for "detaining them at home. But yet," said she, "your minds are at liberty. Let God have as "much worship as you can give him. Lift up "your hearts. Remember it is the Lord's day."

She not only shewed her care of her servants while they continued with her, but expressed it to such as went from her. Of which the following is an excellent example. When a servant of the lowest class came to take her leave of her, she gave her, with other proofs of her kindness and charity, much good counsel, and entreated her husband to make some additions to her benevolence, but especially to dismiss her with a second donation of good advice.

Her charity to the poor was very eminent. She

stayed not till they made known their necessities, but even drew out from them those complaints which their modesty would have suppressed by her particular inquiry into their conditions, that so she might find out in what way she might be beneficial and helpful to them. When she was informed of any of their wants being so great as exceeded an ordinary work of charity, she was ever solicitous how she might procure a proportionable supply for them. Her charity did not extend only to the bodies of those whom she relieved, but she gave to most of them, especially to those, whose great exigencies would probably render them more careful and inclinable to fall in with her wishes, a double alms, that of her Christian bounty, and that of her Christian counsel.

But a thousand instances of her great and frequent charity there was reason to believe escaped the observation of any but of those who received it, she being in acts of this nature contented with the notice of God, and her own conscience, guiding herself by our Saviour's rule, "Let not thy "left-hand know what thy right-hand does," *Matt.* vi. 3. And yet to the glory of God, and her own commendation and honour, the good deeds of this kind which she studiously concealed in her life-time came to light in a great measure after her death, as appeared in the multitudes of poor people who came thronging to have a sight of her hearse, and who shewed that it was not so much curiosity as affection that brought them, by the bitter lamentations and tears with which they bewailed her death, as the widows did that of *Dorcas*, Acts ix. 39, as their universal and irreparable loss.

In the exercise of this her charity out of her great fear lest she should be too well thought of, if others knew the proportion of it, and that she might be assured that it was not diverted from the

right channel, she commonly trusted no hands with it but her own, making it her care before she went abroad at any time to furnish her *poor-man's purse* with such monies as were proper to be distributed among such necessitous objects, which Providence before her return might cast in her way.

One remarkable passage must not be omitted under this head of her charity, though it only shews her judgment in the choice of fit persons upon whom to bestow it. She was once told of the prodigious bounty of some of her ancestors towards religious places, and persons, as also for the education of young students in the Universities. As soon as this last sort of charity was mentioned she particularly applauded it, and thus expressed her mind upon it. "Indeed," said she, "it is the best charity to promote the good of "souls, and it is a much nobler bounty to be the "means of thus consecrating the life of one "than to relieve the age and infirmities of "twenty."

She always declared a great detestation of tale-bearing, the bane of love and friendship. She always suspected a passionate accuser as being commonly more faulty than the party accused. In differences of this nature which came under her cognizance she constantly used this healing method, first to allay the acrimony of the contending spirits, and then to accommodate the difference itself.

Indeed her charity in all points answered the description which the great apostle St. *Paul* gives of that heavenly grace, which to read is to comprize the whole history of her life in a short epitome, 1 *Cor.* xiii. 4. "Charity suffers long, "and is kind, envies not, vaunts not itself, is "not puffed up, does not behave itself unseemly, "seeks not her own, is not easily provoked,

" thinks no evil, rejoices not in iniquity, but re-
" joices in the truth, bears all things, believes all
" things, hopes all things, endures all things."

The sickness which proved mortal to her suddenly seized her, being the *small-pox*, disguised under the relics of a fever, from which as to appearance she was almost recovered. The arrest of death on the very borders of expected health might well have discomposed any mind but such an one as hers, but she was always so well secured by the Christian armour that no event could befall her for which she was not prepared.

During the twilight of hopes and fears, which for a time held both her physicians and relations in suspense concerning her, she always seemed with St. *Paul*, *Phil.* i. 23. " to have a desire
" to depart, and be with Christ," entreating her dear husband, who was humbly importunate for a longer enjoyment of her, " that he would not
" pray for her life, but for her soul, that God
" would make her fit to die, or, if he pleased to
" gratify the desires of those who so affection-
" ately wished her recovery, that he would so
" sanctify his hand to her that she might obtain
" grace from him to pay her vows;" for indeed her great aim and design were to be perfecting holiness in the fear of God, and the request she made for herself in the midst of her feverish paroxysm was " that by the burning heat, as she
" said, she might be purified and refined," conformable to which was that petition of hers in a former sickness a little before her marriage, which she expressed with most emphatical vehemency, " O that I could do the whole will of God!"

In other moments of her last sickness, when her husband had offered up his earnest requests for her recovery to health, and a longer life, she would, after prayer was over, kindly chide the exuberancy of his affections, and desire him to rest content in the promise of God, " that all

" things should work together for his good, *Rom.* " viii. 28, and to resign himself, as she wholly " did, to the divine will, withal telling him that " he had no reason to let loose the reins to sor- " row, if he saw her die with good evidences " of her going to heaven;" and to allay his passions in his greatest fears of that separation which he so much deprecated, she observed to him, " we came not into the world together, nor can " we expect to go out of it together, yet it is a " great satisfaction to me that I am going there " where after a while you will follow me."

During the whole time of her sickness she was much concerned about a right deportment under the afflicting hand of God, and afraid lest the restlessness occasioned by her disease might be the fruit of impatience, for which reason she would oftentimes with an holy jealousy of herself ask those who were about her, " whether she did not " seem to them to be deficient in patience?" and she appeared to be troubled at the remembrance of the carriage of some christian friends, with whom she had been present on their sick beds, as conscious to herself how short she came of them.

She had some conflicts with temptations, if rather they were not the tenderness of her own conscience, which was apt to smite her for the smallest omissions, of which they who knew the strictness of her walking with God thought she had little reason to complain, and the very complaint in the nature of it discovered an eminent proficiency in holiness.

But it pleased God that these thin and light clouds were soon dispelled, the smiles of the divine countenance breaking through them, and filling her soul with comfort, so that she told a friend who visited her, " that she blessed God, " that, instead of a longer stay in a world full of " troubles and miseries, He had given her the " sight of a better country, and had cleared her

" title to it, and interest in it so that she was " willing to resign her soul into the hands of her " heavenly Father, as knowing whom she had " trusted, and to quit her earthly tabernacle in " exchange for that house not made with hands " eternal in the heavens."

And thus fell what was mortal of this excellent woman to her own infinite gain, but to the inexpressible loss of all her surviving friends and acquaintance, but especially of her near relations. Though indeed it was her advice to her tenderly loving and affectionate husband in the time of her health, " to take heed of over-loving her, " wishing him to beware of it, as he desired not " to part with her; for," said she, " God will en- " dure no rival."

THE RIGHT HONOURABLE

MARY, Countess of WARWICK.

THIS lady was the daughter of *Richard Boyle*, the first earl of *Cork*, who was born a private gentleman, and the younger brother of a younger brother, and to no other heritage than what is expressed in the words,

God's Providence is my Inheritance,

which as a motto he inscribed on the magnificent buildings he erected, and indeed ordered to be placed on his tomb.

By that Providence succeeding his unremitting and wise industry he raised himself to such honour and estate, and left behind him such a dignified family, as has very rarely if ever before been known, and all this with such an unspotted reputation for integrity as that the most envious scrutiny could discover no blemish in it, and that only shone the brighter by the malignant attempts made to obscure and debase it.

The mother of our lady was *Catherine* only daughter of sir *Geoffry Fenton*, principal secretary of state in *Ireland*. She was married to Mr. *Boyle*, *July* 25, 1603, and obtained this most honourable testimony from her husband, "I never," says he, "demanded any marriage portion, neither "promise of any, it not being in my consider-"ation; yet her father, after her marriage, gave "me one thousand pounds in gold with her. But "that gift of his daughter unto me I must ever "thankfully acknowledge as the crown of all "my blessings, for she was a most religious, vir-"tuous, loving, and obedient wife unto me all the "days of her life, and the happy mother of all

Lundin Sculp.t

COUNTESS OF WARWICK.

Pub.d by R. Ogle Holborn London 1.st June 1801

" my hopeful children, whom with their posterity " I beseech God to bless*."

By that excellent lady, the earl of *Cork* had *fifteen* children. The Hon. *Robert Boyle*, famous as a philosopher, more famous as a Christian, was one of them. *Mary* the seventh daughter, and who was married to *Charles Rich*, earl of *Warwick*, is the subject of our Memoirs. In opening her character to the public view we shall begin with that which had the first place in her regard, piety towards God. We shall make some observations on her entrance upon it—on her progress in it—on the various exercises of it—and her holy zeal and industry to promote and encourage religion in others.

As to her entrance upon religion, or making it her business in good earnest, though she had received a good education, and had been instructed in the grounds of religion in her youth, yet she would confess that she understood nothing of the life and power of godliness upon her heart, and indeed had no spiritual sense of it till some years after she was married. Nay, she declared that she came into the family in which she lived and died with so much honour, with prejudices and strange apprehensions as to matters of religion, and was almost affrighted with the disadvantageous accounts she had received concerning it, but when she came to see the regular performance of divine worship, and hear the useful edifying preaching of the most necessary, practical, and substantial truths, and observe the order and good government maintained in it, and met with the favour of her right honourable father-in-law, who had always an extraordinary esteem and affection for her, her groundless prepossessions dispersed like mists before the sun, and were succeeded by the most cordial approbation.

* *Birch's* Life of the Hon. *Robert Boyle*, p. 10.

The providence of God made use of two more remote means of her conversion, *afflictions* and *retirement*. Divine wisdom and grace may be very adorable in adapting suitable means to accomplish the good purposes of God towards men, and *afflictions* and *retirement* in this lady's circumstances appeared to be admirably chosen out by Providence for her. Her great impediment and difficulty lay in her love of the pleasures and vanities of the world, which she neither knew how to reconcile with the strictness of religion, nor yet could be content to part with for that, whose nobler delights she at that time had never experienced. The Lord therefore gradually drew off her mind from the pleasures and vanities of the world by rendering insipid by her *afflictions* what had too much attached her regards, and by granting her an happy *retirement* to acquaint herself more thoroughly with the things of God; by which she was enabled to set her seal to that testimony which God gives to spiritual wisdom, that "her ways are ways of pleasantness, and that all her paths are peace." *Prov.* iii. 17, which indeed she would frequently and freely do to her friends by assuring them that she had no cause to repent the exchange of the shadowy and unsubstantial pleasures of this world for the solid and satisfactory joys she found in religion, thereby inciting and encouraging them to make the experiment, not doubting but that upon the trial they would be of the same sentiments with herself.

Two more immediate helps which God blessed to the good of her soul were the *preaching of the word*, and *Christian conference*. The pressing the necessity of speedy and true repentance, and shewing the danger of procrastination, the putting off, and stifling convictions seemed to turn the wavering trembling balance, and to fix the scale of her resolution.

This happy change took place about thirty

years before her death, and from this time, (for though her conversation before was by no means vicious, but sweet and inoffensive, yet she would confess that her mind was vain) she walked most closely, circumspectly, and accurately with God; and very few, if any, from what was seen in her, ever chose the better part with more resolution, or more unreservedly devoted themselves to the love, fear, and service of God, learning to be religious in good earnest, and to increase and grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

To promote, and strengthen religion in her soul, she, like the wise man, *Matt.* vii. 24, dug deep to lay her foundations upon a rock. She made a strick scrutiny into the state of her soul, and weighed the reasons of her choice in the balance of the sanctuary, and with the other builder in the gospel, *Luke* xiv. 28. sat down and considered with herself what it might cost to finish her spiritual edifice, and whether she were furnished to bear the charge. She examined whether the grounds of her hope were firm, and such as would not illude and shame her, and whether her evidences for heaven were such as would abide the test, and be approved by scripture. On this most important and interesting concern she drew up a paper with her own hand which a good judge, to whom she privately communicated it, declared to be judiciously, modestly, and humbly written. Having put her hand to the plough she looked not back, but minded religion as her business indeed, and never gave so much as the suspicion of her trifling in so solemn and momentous a work.

As to the various exercises of religion, or the practice of it, it appeared to be her great design to walk worthy of God in all well-pleasing, to adorn her professed subjection to the gospel by a conversation becoming it, and to shew forth his

virtues and praises who had called her into his marvellous light.

Accordingly she was very careful and circumspect in abstaining from all appearance of evil. In all doubtful cases her rule was to take the safest side, for she would say that she was sure it would do her no hurt to let what was any way dubious as to its lawfulness alone. While therefore none were further from censuring others, ur usurping judgment over their liberties, yet for herself she would never allow herself the addition of an artificial beauty, using neither paint nor patches; neither would she play at any games, because, besides many other inconveniencies, she thought them great wasters of precious time, of which she was nobly avaricious. There were three things she said that were too hard for her, and which she confessed she could not comprehend.

" How those who professed to believe an eter-
" nal state, and its dependance upon this inch of
" time, could complain of time's lying as a dead
" commodity on their hands which they were at a
" difficulty to dispose of.

" How professing Christians, who would seem
" devout at church, could laugh at others for be-
" ing serious out of it, and burlesque the Bible,
" and turn religion into ridicule.

And finally, " How intelligent men could take
" care of souls, and seldom come among them,
" and never look after them?"

Many years before her death she began to keep a diary, consulting two persons whom she used to call her *soul friends* concerning the best manner of performing it. She at first wrote her diary every evening, but finding the evening inconvenient from her lord's long illness, which occasioned her many inevitable interruptions at that season, she changed it into the quiet, silent morning, always rising early. In this diary among other things she recorded the daily frame of her

own heart towards God, his signal providences to herself, and sometimes to others, the gracious manifestations of God to her soul, answers of prayer, temptations resisted, or prevailing, or whatever might be useful for caution or encouragement, or afford her matter of thankfulness or humiliation.

She used to stile *prayer hearts-ease*, as she often experienced it; and, though her modesty was such, and she was so far from a vain ostentation of her gifts, that a minister* who was long acquainted with her, says, "that he could not name "one person with whom she prayed; yet," adds he, "I can say that she was not only constant "and abundant in prayer, but mighty and fer- "vent in it, for, as she sometimes used her voice, "she hath been overheard in her devotions, and "her own lord, knowing her hours of prayer, "once conveyed a grave and judicious minister "into a secret place within hearing, who much "admired her humble fervency." In praying she prayed, and, when she used not an audible voice, her sighs and groans would be heard from her closet. On the very day before she died she shut up herself above an hour, which she spent in fervent private prayer, notwithstanding her indisposition. Indeed prayer was the very element in which she lived, and actually died; or the vital breath of her soul that wafted it immediately to heaven.

But if she exceeded herself in any thing, as much as she excelled others in most things, it

* Dr. *Anthony Walker*, rector of *Fyfield* in *Essex*. He preached a Sermon at *Felsted* at the countess's funeral, and afterwards printed it under the title of, *The virtuous Woman found, her Loss bewailed, and her Character exemplified:* to which are annexed, *Some of her ladyship's pious and useful Meditations.* To this publication we have been principally obliged for the Memoirs of this excellent lady, as well as her pious composures.

was in *Meditation.* She usually walked two hours every morning to meditate alone, in which divine art she was a most accomplished proficient both as to set and occasional contemplations; in set contemplations choosing some particular subject, which she would press upon her heart with the most intense thoughts, till she had drawn out its juice and nourishment; and in occasional meditations like a bee extracting honey from all occurrences; whole volumes of which she hath left behind her.

After she had consecrated the day with reading the Scriptures, prayer, and meditation, a short dressing-time, and ordering her domestic affairs, or reading some good book, employed the remainder of the morning, till the season came for chapel-prayers, from which she never absented herself, and in which she was ever reverent, and a devout example to her whole family.

She was a strict observer of the Lord's day, which may be truly considered as the best external preservative of religion; for it is very evident that the streams of godliness are deep or shallow, according as this bank is kept up, or neglected.

This lady was a very serious and diligent hearer of the word, and constantly after sermon recollected what she had heard, sometimes by writing, always by thinking, and calling it to mind that she might make it her own, and turn it into practice, not content to be a forgetful fruitless hearer, but being a doer that she might be blessed in her deed, *James* i. 25.

Nor was she less solicitous to make others good than to be good herself. She well remembered our Saviour's charge to *Peter*, when thou art converted strengthen thy brethren, *Luke* xxii. 32. She set herself to build God's spiritual temple, and applied herself to it with all her might. She had a seraphic zeal for the glory of God, and a great love for immortal souls, and hence she was

engaged to promote religion, with the utmost industry, which that she might accomplish with the greater advantage,

She would in company introduce good discourse to prevent idle, or worse communication. She would drop a wise sentence, or moral or holy apothegm, with which she was richly furnished from her own making, or her collection, that suited with, or was not very remote from what was talked of, and by commending, or improving that she would turn the conversation into a useful channel without offence, and even with pleasure. She indeed kept a book of such wise, weighty sayings; much valuing sentences which contained much use and worth in a little compass. The following were a few out of the many.

The almost Christian is the unhappiest of men; having religion enough to make the world hate him, and yet not enough to make God love him.

The servants of God should be as bold for their master, as the servants of the devil are for theirs.

O Lord, what I give thee doth not please thee, unless I give thee myself. So what thou givest me shall not satisfy me, unless thou give me thyself.

O Lord, who givest grace to the humble, give me grace to be humble.

He loves God too little, who loves any thing with him which he loves not for him.

So speak to God as though men heard thee; so speak to men, as knowing God hears thee.

We should meditate on Christ's cross till we are fastened as close to him as he was to the cross.

By how much the more vile Christ made himself for us, by so much the more precious should he be to us.

He who takes up Christ's cross aright, shall find it such a burden as wings to a bird, or sails to a ship.

It is a great honour to be almoner to the King of heaven. To give is the greatest luxury. How indulgent then is God to annex future rewards to what is so much its own recompense?

To be libelled for Christ is the best panegyric.

Where affliction is heavy, sin is light.

Sin brought death into the world, and nothing but death will carry sin out of it.

The best shield against slanderers is to live so that none may believe them.

He who revenges an injury, acts the part of an executioner; he who pardons it, acts the part of a prince.

Why are we so fond of that life that begins with a cry, and ends with a groan?

Where this excellent lady had particular kindness, or personal interest, she would improve the authority of her friendship in free discourses and arguments, and plead the cause of God, and their own souls, with such eloquence, that it was hard to resist the spirit with which she spake, "Let "me," says the minister who writes her life, and was many years well acquainted with her, "echo "from her lips, though alas too faintly, how she "would with melting charms, and powerful strains "make her attempts upon the friends for whom "she had a kindness, and whom she longed to "rescue from ruin.

"Come, come, my friend, you must be good; "you shall be good. I cannot be so unkind, nay, "so unfaithful to the laws of friendship as to let "you persist and perish in a way which you know "as well as I leads down to hell. It grieves my "very soul to have so good a nature ensnared "against the dictates of its own light by bad ex-"ample, custom, or any thing else."—If they replied with excuses, she would stop them thus: "Pray, my friend, have patience; hear me out. "I know, or guess at least, what you would say, "and I would not have you say it. It is bad to

" commit sin, but it is worse to plead for it, and " defend it. None sin so dangerously as those " who sin with excuses. The devil then plants a " new snare when he gets into our tongues to fas- " ten us to our failings, or when he raises an out- " work in our own mouths to secure the fort he " possesses in our hearts. I take it for granted, " that all other holds were quitted easily could " you conquer such or such a vice, too much by " custom prevailing over you. Unhappy custom " that dares prescribe against God's law!—But, " friend, use no arguments that will not hold at " the day of judgment, though hand join in hand, " you know what follows. No example, custom, " number should have power over us which cannot " excuse and secure us. But this is the mischief " of sin lived in; it bewitches the heart to love it " so that it cannot leave it. *CANNOT!* So men " love to speak, but it is because they *will not*, " that is will use no endeavours to be rid of it. " But, my friend, you must leave it, there is no " remedy, though it cost you trouble, smart, and " self-denial. There is as much as all this comes " to in cutting off a right hand, and plucking " out a right eye. I speak to you as to one in whom " I have a party to help me plead, I mean your " conscience, and the belief of the Scriptures. " for, if you were one of those on whom you " know I use to set my mark, I would not give " you this trouble, nor esteem myself under more " than the laws of general charity to wish you " better, and should hardly venture my little " skill to make you so. But as for you, who still " own God's authority, and believe his word, and " attend his worship, why should I despair of " making one part of yourself agree with the " other, your practice with your convictions, your " conversation with your conscience? And not to " terrify you with the thunder-claps of wrath and " vengeance, and God's judging you know whom

" —Listen to the still voice. It is your peculiar " eminency to be kind and grateful, and because " there is a kind of magnetic virtue in these ar- " guments which touches our temper, I shall at- " tack you on that side, hoping the strongest ex- " cellency of your nature will prove the weakest " defensative for sin, and to keep out God. You " therefore who are so good-natured, so kind, so " grateful, that you never think you have ac- " quitted yourself sufficiently to those who have " been civil, or as you please to call it obliging, " Oh! how can you be so unkind and so ungrate- " ful to God Almighty, the kindest friend, who " is so much before-hand with you, who hath " given you so much good, and is so ready to " forgive you all your sins? O that you who I " dare say would take my word for any thing else " would do me the honour to take my word for " him, who I assure you upon your sincere repent- " ance will be fully reconciled to you in Christ, " and never so much as upbraid your past neglects, " but heal your backslidings, and love you freely. " And do not fear you shall have cause to repent " of your repentance. No man was ever yet a " loser by God, and you shall not be the first. " You shall not lose your pleasures but exchange " them; defiling ones for them which are pure and " ravishing. And let it not seem strange, or in- " credible to you that there should be such things " as the pleasures of religion, because perhaps you " never felt them. Alas! you have deprived your- " self unhappily, by being incapable of them. " New wine must be put into new bottles. To " say nothing of what the Scriptures speak of a " day's in God's courts being better than a thou- " sand, and of joys unspeakable, and full of glo- " ry, of the great peace they have who keep " God's law, and that nothing shall offend them, " and that wisdom's ways are pleasantness, let my " weakness reason out the case with you. Do you

"think that God's angels, who excel in all per-
"fection, have no delight because they have no
"flesh, no sense, no bodies, as men and beasts?
"Or have our souls, the angels in these houses of
"clay, which are God's images, and the price of
"his blood, no objects, no employments, which
"may yield them delight and satisfaction? Think
"not so unworthily of God, or so meanly of
"yourself. Have not the strokes of your own
"fancy, or the intellectual pleasures of your mind
"sometimes transported you beyond all the charms
"of your senses, when they have chimed all in
"tune together? And cannot God think you,
"who is a spirit, and so fit an object for our
"souls, give them as great pleasures as any object
"of our taste and sight? Come, come, my friend,
"take my word for it, there is more pleasure in
"the peace of a good conscience, in the well-
"grounded hopes that our sins are pardoned, in
"serving God, and in the expectation of eternal
"life, than in all the pleasures in the world?
"Alas! I was once of your mind, but I assure
"you, upon my word, I have really found more
"satisfaction in serving God than ever I found
"in all the good things of this life, of which
"you know I have had my share. Try therefore;
"dare to be good, resolve to be so thoroughly.
"If you do not find it much better than I have
"told you, never take my word, or trust me more."

Thus and much more powerfully would our lady's zeal for their good cause her to argue with her friends that she might by holy violence attract and allure them to be good and happy.

She took great care of the souls of her servants, and if she had any ambition in her it was to be the mistress of a religious family. This appeared among others in the following particulars. In exacting their attendance on the public worship of God and reverent behaviour there:

In personal instruction and familiar persuasion

of them: in preparing for them, and exhorting them to the frequent participation of the Lord's Supper: in dispersing good books in all the common rooms and places of attendance, that they who were in waiting might not loose their time, but well employ it: and in making religion in her servants the step to their preferment; for she used to make the 101st Psalm the rule of her economics, and, though she treated all her servants as friends, yet they were her favourites which most remarkably feared the Lord.

The good countess had learned St. *Paul*'s lesson to perfection, "to speak evil of no man." Where she could not speak in commendation the worst injury she would do was to be silent, unless it were to some single friend, of whose taciturnity she was secure by experience. Nor would she invidiously diminish the just praises of any who deserved them, but would study to extenuate their other failings by presenting the bright sides of their characters to conceal their dark ones.

As a wife it may be truly said that the heart of her husband safely trusted in her, and that she did him good, and not evil all the days of her life. Never was woman more truly a crown or ornament to a man. She always lived under the sense of the covenant of God which was between them upon her heart. She was an equal mixture of affectionate obedience, and obediential affection. She covered and concealed his infirmities, deeply sympathized in his long indispositions, attended and relieved him with the greatest tenderness, and above all loved his soul, and would both counsel him with a prudent zeal, and pray for him with the strongest ardors and fervency. And he was not wanting in her just praises. He hath with vehement protestations declared, "he had rather "have her with five thousand pounds, though "she brought him much more, than any woman

" living with twenty." When the torrents of his sorrow were highest for the death of his only son, he made it the deepest accent of his grief, " that it would kill his wife," which, he said, " was " more to him than an hundred sons." But actions speak louder than words: he gave her his whole estate, as an honourable testimony of his grateful esteem of her merits towards him, and left her sole executrix. Which trust though it cost her almost unspeakable labour and difficulties, she discharged with such indefatigable pains, such conscientious exactness, and amazing prudence, that as she failed not of one tittle of his will till all was executed, so she never gave or left occasion for the least complaining from any interested person, but rendered all more than silent, satisfied, more than satisfied, applauding, and admiring her prudent and honourable management of that great affair. An event which she owned to God with much thankfulness, as no small mercy and blessing to her. As for that noble estate which was to descend to others after her, she would not have wronged it in the least to have gained the disposal of the whole, and therefore was at vast expences in repairs, both of the mansion, and the farms, though she herself had them only for a term. It may be also truly said concerning her that, though none were more ready to recede from their own right terminating in personal interests, yet that she was very strict and tenacious in whatever might concern her successors, usually saying, " that, whatever she lost " herself, she would never give occasion for them " who came after her to say that she had hurt their " estates, or wronged her trust, or them."

She was an incomparable mother, as appeared in the education of her son, the hopeful young lord *Rich**, who went to the grave before her,

* Her historian tells us that she never was the mother of more than two children, a daughter, who died young, and

and afterwards of three young ladies her nieces, to whom she was in kindness an own mother, though she was only an aunt-in-law. As they were left with less plentiful portions, she would even during her son's life never leave pressing her lord to make noble provisions for them, suitable to their birth and qualities.

She was a most tender and indulgent landlady, and would usually say of her tenants, "alas! "poor creatures, they take a great deal of pains, "and I love to see them thrive, and live com- "fortably, and I cannot bear to see them brought "into straits, and would therefore without grudg- "ing or difficulty have all things made conve- "nient for them." And if they had sustained any considerable losses she would effectually consider them. As for her copy-hold tenants she would urge with warmth the timely finishing the rolls of her courts, and the delivery of their copies, declaring, "that she could not in con- "science suffer these things to be neglected, be- "cause it was all they had to shew for their "estates. A piece of justice this not more honourable than necessary in lords and ladies of manors.

As a neighbour she was so kind and courteous that it advanced the rent of adjacent houses to be in such a near situation to her. Not only her house and table, but her very countenance and heart were open to all persons of quality for a considerable circuit; and for the inferior sort, if they were sick, or, tempted, or in any distress of body or mind, to whom should they apply but to the good countess for assistance and relief? She supplied them with surgical assistance and physic, and herself, for she would personally visit the meanest among them, and the ministers whom

this promising young gentleman, whom he here mentions with honour.

she would send to them, were their spiritual physicians.

As her soul was filled with the love of God, so she expressed her love to men in the most exuberant munificence to all who stood in need of it. In her charity she was forward to her power, yea, and beyond her power; for she would even anticipate her revenue and incomes rather than restrain or suspend her liberality. She would not live poor in good works to die rich as to this world's goods. She made her own hands her executors, and they were very faithful to her enlarged heart.

When she had in her lord's life-time a separate allowance settled by marriage-articles, she consulted with a minister, with whom she was well acquainted, what proportion persons are obliged to consecrate to God of their substance. The minister told her, "that it was hard, if not im-"possible to fix a rule which should hold univer-"sally, and that the circumstances in which per-"sons stood, their qualities, their incomes, their "dependencies must be considered, necessary and "emergent occasions inevitably occurring." On her insisting on a more particular answer as to herself what would be fit and becoming her to do, the minister who was no stranger to her circumstances, suggested, "that a seventh part he sup-"posed would be a fit proportion of her substance "for charitable uses." Before he could assign his reasons she replied, "that she would never "give less than the third part." Accordingly she kept her resolution to the full, and with advantage, laying aside constantly that proportion for charity, and even sometimes borrowing from the other proportions to add to it, but never making free with that to serve her own occasions, though sometimes pressing enough.

When she came to the possession of the very large estate her lord bequeathed her for her life,

she in good measure realized what a great person was reported to say, "that the earl of *Warwick* "had given all his estate to pious uses," intending that by giving it to his countess, it would be converted to these purposes. All the satisfaction, as she declared, that she took in such large possessions being put into her hands, was the opportunity they afforded her of doing good; and she averred that she would not accept of, or be encumbered with the greatest estate in *England*, if it should be offered her, if it was clogged with this condition, that she was not to do good to others with it.

Such was the amiable and exemplary life of the countess of *Warwick*. It remains that some account should be given of her death.

What presages she might have of its near approach she never discovered, but her preparations for it had been for a long time habitual. Death was one of the most constant subjects of her thoughts, and she used to call her walking to meditate upon it her going to take a turn with death, so that it could never surprize or take her unprepared, who was always ready for it.

Yet there are some particulars worthy of our remarks of the watchful kindness of Providence over the people of God, alarming them to trim their lamps, as the wise virgins did, against the coming of the bridegroom, and allowing them fit opportunities to do it, as Providence signally did to this good lady.

The following transcript from her diary contains an account of the last Lord's day of her health, being written but the very day before she was taken ill; whence it should seem that the thoughts of her dissolution were impressed upon her soul in a remarkable manner, though at that time there were no visible symptoms of it upon her body.

March 24, 1678.

"As soon as I awoke I blessed God. I then "meditated and endeavoured, by thinking of "some of the great mercies of my life, to stir up "my heart to give glory to God. These thoughts "had this effect upon me to melt my heart much "by the love of God, and to warm it with love "to him.

"Next I prayed, and was enabled in that duty "to pour out my soul to God. My heart was "in it, and was carried out to praise God, and I was "large in recounting many of his special mercies "to me. While I was thus employed I found my "heart in a much more than ordinary manner ex-"cited to admire God for his goodness, and to "love him. I found his love make deep impres-"sions on me, and melting me into an unusual "plenty of tears.

"Those mercies, for which I was in an especial "manner thankful, were the creation and redemp-"tion of the world, and for the gospel, and the "sacraments, and for free grace, and the cove-"nant of grace, and for the excellent means of it "I had enjoyed, and for the great patience God "had exercised towards me before and since my "conversion, and for checks of conscience when "I had sinned, and for repentance when I had "done so, and for sanctified affliction, and sup-"ports under it, and for so large a portion of "worldly blessings.

"After I had begged a blessing upon the pub-"lic ordinances, I went to hear Mr. *Woodrooff*. "His text was, *Pass the time of your sojour-"ning here in fear.*"—After a summary ac-count of the sermon, she goes on, "In the after-"noon I heard again the same person on the same "text." This sermon she also concisely and methodically recapitulates, and then proceeds, "I "was in a serious frame at both the sermons, and

" was by them convinced of the excellency of " fearing God, and of employing the remainder " of the term of my life in his service, and I re- " solved to endeavour to spend the residue of my " time better. At both the minister's prayers I " prayed with fervency. Afterwards I retired, " and meditated upon the sermons, and prayed " them over. I had also this evening large medi- " tations of death and of eternity, which thoughts " had this effect upon me to beget in me an ex- " traordinary awakened frame, in which the " things of another life were much realized to me, " and made very deep impressions upon me, and " my soul followed hard after God for grace to " serve him better than ever yet I had done.

" O Lord, be pleased to hear my prayers, which " came not out of feigned lips, and to hear the " voice of my weeping for more holiness, and for " being more weaned from the world, and all in " it! After supper I committed myself to God."

Our excellent lady was far from being among their number whose consciences are such bad and unquiet company that they hate solitude, and dare not be alone, for she loved retirement, and found in it her greatest satisfaction; though, when she was called from it, she would deny her particular inclination to comply with a duty of pressing necessity, or of larger extent. Thus she chearfully sustained the hurry of business, which was inevitable, in discharging herself of the trust reposed in her by her lord's last will.

But never did bird more joyfully clap its wings when disentangled from a net, or delivered from the prison of its cage, than she solaced herself upon her withdrawment from the bustle and croud of terrene concerns. And when her dearest sister was, in thebeginning of the winter before she died, about to leave her, she took her farewell of her in these words. " Now I have done my " drudgery, (intending her attention to worldly

" affairs) I will set to the renewing my prepara-
" tions for eternity;" and accordingly she made it the repeated business of the following winter.

In the beginning of *March*, 1678, she set to the making of her will anew, and signed and sealed it on the twelfth day of the same month, and on the *Tuesday*, *March* 26, was taken with some indisposition, loss of appetite, and aguish distemper, and had four or five fits, which yet, in that season, were judged, both by her physicians and friends, more beneficial to her health, than threatening to her life. She continued afterwards free from her fits till *Friday* the 12th of *April*, on which day she rose in tolerable strength, and after sitting up some time, being laid upon her bed, she discoursed chearfully and piously. One of the last sentences she spoke, having turned back the curtain with her hand, being this most friendly and divine one, " Well, ladies, if I were one hour
" in heaven, I would not be again with you as
" much as I love you."

Having then received a kind visit from a neighbouring lady, at her departure she rose from her bed to her chair, in which being set she said she would go into her bed, but first would desire one of the ministers then in the house to pray with her, and asking the company which they would have, presently resolved herself to have him who was going away, because the other would stay and pray with her daily. He was immediately sent to, and came. Her ladyship, sitting in her chair on account of her weakness, for otherwise she always kneeled, and holding an orange in her hand, to which she smelt, almost in the beginning of the prayer was heard to fetch a sigh, or groan, which was esteemed devotional, but a gentlewoman who kneeled by her looking up, saw her look pale, and her hand hang down; at which she started up affrighted, and all applied themselves to assist her ladyship, the minister catch-

ing hold of her right hand, which had then lost its pulse, nor ever recovered it more.

Thus died, in the fifty-fourth year of her age, this right honourable lady, this most eminent pattern of the zeal of the glory of God, and charity for the good of men; she died in the actual exercise of prayer, according to her own desire, for there were many that could witness that they had often heard her say, "that if she might "choose the manner and circumstances of her "death, she would die praying."

We shall annex to the Memoirs of this worthy lady specimens of her own numerous compositions. Among her *meditations* on various subjects we find the following

MEDITATION,

On considering the different manner of the working of a Bee and Spider.

While I am attending to this despicable Spider, which, despicable as it is, yet has some of its kind that have the honour to inhabit the courts of the most glorious potentates, for the inspired volumes tell us, *that they are in king's palaces**, I am led to consider that the work he is so busily employed in, while he spins his webs entirely out of his own bowels, without having any help from any thing without him, is when it is finished good for nothing, but is soon brushed down and flung away, while the industrious Bee, who is busily employed in making his useful combs, daily flies abroad to enable him to do so, and, flying from one flower to another, gathers from each of them that which both renews his own strength, and yields sweetness to others.

By the Spider's work I am minded of a formalist or proud professor, who works all from himself,

* Prov. xxx. 28.

and his own strength, and never goes out of himself to get strength for his performances, or to work by, and therefore his thin-spun righteousness is good for nothing, and will be thrown away.

The Bee's going abroad is an emblem of the real Christian, who is renewed in the spirit of his mind, and, that he may be enabled to work the great work for which he came into the world, he goes out to an ordinance, and to Christ in a promise for strength by which to work, and thus obtains it, and this makes his work yield honey, and turn to advantage.

O Lord, I most humbly beseech thee let me not dare to work from myself, but let me go out daily to thee for ability with which to work my great and indispensable work, that I may deny my own righteousness, and make mention of thine only, and may find such sweetness from every ordinance and promise, that my soul may be like a garden which the Lord hath blessed, and may exceedingly thrive and prosper!

We shall now give one of her pious Reflections on several passages of Scripture.

REFLECTION

ON

PSALM CXIX. 136.

Rivers of Waters run down my Eyes, because Men keep not thy Law.

Lord, when I read in thy word of the man after thine own heart thus speaking, and yet consider that I am so far from imitating him that I can many times suffer sin to be upon my brother without so much as giving him a reproof for it, or advising him so much as to consider whom he offends by it, nay, that I am ready to smile at that which is a grief to thine Holy Spirit, I beseech

thee, O Lord, to humble me under this consideration, and to make me for time to come to imitate holy *David* in my charity towards my offending brother, and with thy servant *Lot* let my soul be vexed *in hearing and seeing the filthy conversaton of the wicked**. O let me be so charitable as to weep over the soul of my offending brother, and let me, as much as in me lies, deliver him out of the snare of sin, and by my prayers, and holy example, help him towards heaven!

* 2 Pet. ii. 8.

LADY ELIZABETH BROOKE.

THIS lady was born at *Wigsale* in *Sussex*, *January*, 1601. Her father was *Thomas Culpepper* esquire, of *Wigsale*, a branch of an ancient, genteel family of that name, which was afterwards in her brother advanced to the rank of the nobility. He was created a baron by king *Charles* the first, with the title of *John lord Culpepper* of *Thoresway*. Her mother was the daughter of sir *Stephen Slaney*.

Thus she had the honour of an honourable extraction, and a noble alliance; and as her family conferred an honour upon her, so she reflected an additional glory upon her family by her great virtues, having been one of the most accomplished persons of the age, whether considered as a lady, or a Christian.

While she was in her infancy she lost her mother, and in her childhood her father, so that she came early under the more peculiar care and patronage of God, who is in an especial manner the Father of the Fatherless.

Her first education was under her grand-mother on the mother's side, the lady *Slaney*.

She had rare endowments of nature, an excellent mind, lodged in a fine form, and under a beautiful aspect, the traces of which were discernible even in her old age. She had an extraordinary quickness of apprehension, a rich fancy, great solidity of judgment, and a retentive memory.

She was married very young, about nineteen, to sir *Robert Brooke*, knt. descended from a younger brother of the ancient and noble family of the *Brookes*, formerly lord *Cobham*. Sir *Robert* was a person of good estate, and of virtuous

character. He lived with her six and twenty years, and died *July* 10, 1646. Their children were three sons, and four daughters.

Sir *Robert Brooke* and his lady continued the two first years of their marriage in *London*, as boarders in the house of the lady *Weld*, her aunt. Thence they removed to *Langly* in *Hertfordshire*, a seat which sir *Robert* purchased purposely for his lady's accommodation, that she might be near her friends in *London*. After some years residence there they came to *Cockfield* in *Suffolk*, his paternal seat, where she passed the residue of her life, excepting the two first years of her widowhood. In all these places she lived an eminent example of goodness, and left a good name behind her, and especially in the last, where she past the most, and best of her time, and whence her soul was translated to heaven.

She had many accomplishments, which recommended her to all who had the happiness of knowing her. But the greatest glory that shone in her was that of religion, in which she was not only sincere, but excelled.

To which general head the following particulars may be referred as the distinct jewels in her crown of righteousness.

She devoted herself to God and religion very early in life, remembering her Creator in the days of her youth, and making haste, and delaying not to keep his commandments. And as she begun, so she continued with great steadiness her walk with God through the course of a long life, so that she was not only an aged person, but which is a great honour in the church of God, an old disciple.

As she thus early applied herself to religion in the power and strictness of it, so her good parts, industry, length of time, and the use of excellent books, and converse with learned men uniting together, rendered her one of the most intel-

ligent persons of her sex, especially in divinity, and the holy Scriptures, which made her wise unto salvation.

This knowledge of the sacred writings was not confined to the *practical*, but extended also to the *doctrinal* and *critical* part of the book of God, even to the difficulties concerning Scripture-chronology, and the solution of many of them.

She was able to discourse pertinently upon any of the great heads of theology. She could oppose an Atheist by arguments drawn from the topics in Natural Theology, and answer the objections of other erroneous minds by the weapons provided against them in the holy Scriptures.

Though she was not skilled in the learned languages, she had so great a knowledge in divinity that no scholar could repent the time spent in converse with her, for she could bear such a part in discourses of Theology, whether *didactical*, *polemical*, *casuistical*, or *textual*, that some of her chaplains have professed that her conversation has been sometimes more profitable and pleasant than their own studies, and that they themselves learned, as well as taught.

This perhaps may seem incredible to them who were not acquainted with her, but something of the wonder will be abated by shewing in what manner she attained her treasures of knowledge.

She was an indefatigable reader of books, especially of the Scriptures, and various commentators upon them; the very best our language afforded. She had turned over a multitude not only of practical treatises, but also of learned books, and among many others some of those of the ancient philosophers translated into *English*, gathering much light from those luminaries among the *heathens*, so that she could interpose with wisdom in a discourse purely *philosophical*.

She was also a most diligent inquirer, and made use of all learned men of her acquaintance in order to increase her knowledge, by moving questions concerning the most material things, as cases of conscience, hard texts of Scripture, and the accomplishment of the divine prophecies.

She generally also took notes out of the many books she read, that she might with the less labour recover the ideas without reading the books a second time.

She was very industrious to preserve what either instructed her mind, or affected her heart in the sermons she had heard. To these she gave great attention, while they were preaching, and had them repeated in her family. After all this she would discourse of them in the evening, and in the following week she had them repeated, and would discourse upon them to some of her family in her chamber. Besides all this she wrote the substance of them, and digested many of them into questions and answers, or under heads of common places, and thus they became to her matter for repeated meditation. By these methods she was always enlarging her knowledge, or confirming what she had already known.

Having thus acquired a great treasure of knowledge, she improved it, through divine assistance, which she was most ready to acknowledge, into a suitable practice, working out her salvation with fear and trembling, and being zealous of good works.

Her piety was exact, laying rules upon herself in all things, and it was also universal, having a respect to all God's commandments, equally regarding the two tables of the law; and it may be truly added, that it was also constant and affectionate. Her whole heart was given up to religion, and an holy zeal accompanied it, which zeal was guided by much wisdom and prudence, the prudence ne-

ver degenerating into craft, there being nothing apparent in all her conversation contrary to sincerity.

Her piety also was serious, solid, and substantial, without any tinctures of enthusiasm, though at the same time she had a great regard to the Spirit of God, as speaking in the Scriptures, and by them guiding the understanding, and operating upon the heart.

As her own practice was holy, so she endeavoured that her family might walk in the same steps, providing for them the daily help of prayer morning and evening, with the reading of the Scriptures, and on the Lord's day the repetition of what was preached in the public congregation. And for their further benefit she for many years together procured a grave divine to perform the office of a catechist in her house, who came constantly every fortnight, and expounded methodically the principles of religion, and examined the servants. This work was done by her chaplains till the service of God in her family, and the care of the parish centered in one person. Thus with *Joshua* she resolved that she and her house would serve the Lord.

With her piety was joined much Christian love, which was universal, and extended to all mankind, so that she never suffered herself to hate, or despise, or overlook, unless in the way of censure for a crime, any persons in the world, abhorring only what was vicious and evil in them.

But this universal charity admitted a difference, so that, as the more Christian and holy any persons were, they had more of her regard. That image of God that shone out in a good conversation she could not overlook in any, though in some respects they might be less acceptable to her, as she valued grace above all the accomplishments of parts, breeding, and agreement in smaller things.

While all were dear to her in whom the fear of God appeared, she had a most peculiar regard for his ambassadors and ministers, the guides of souls, receiving them in their ministrations as angels of God, fearing the Lord, and obeying the voice of his servants, esteeming what they delivered in harmony with the holy Scriptures as his word and message.

She was very exact in matters of juftice, and in rendering to all their dues. She could not endure to have any thing without a title in conscience as well as law; and was particularly tender in reference to tithes, giving away all which she held by that title to him who took the care of the souls, and reserving only a little portion yearly for repairing the edifices.

Her almsgiving was very great, and drew the admiration of all who observed it, though they were acquainted with only some part of it. Every one who needed it received it in proportion to his necessities, and in the kind that was most suitable to his particular wants. She esteemed herself only as a steward of her estate, and therefore gave away a great portion of it to encourage the ministry, and relieve the indigent. She dispersed abroad, and gave to the poor, and her righteousness remains for ever. She most frequently cast her bread upon the waters, and gave a portion to seven, and to eight, and lent much to the Lord. All this she did cheerfully and willingly, and was so ready to these good works that, when there was any occasion that solicited her charity, it was never any question with her whether she should give, or not give, but only in what proportion she should communicate her bounty, and that she might fix the proportion she would many times most frankly refer herself to others, saying, "I will give whatever you think is meet and fit "in this case," having in this respect an heart as

large as the sand upon the sea-shore, and a most open and bountiful hand.

And as the poor were blest with her charity in abundance, so her friends, who needed not that kind of benevolence, were witnesses of her great liberality and goodness, by which she adorned religion, and won over many to speak well concerning it.

Her generosity was such that one would have imagined there was no room for her alms; and her charity was such that it was matter of wonder that she could so nobly entertain her friends. But her provident frugality and good management, with the divine blessing, enabled her to perform both to admiration.

Her charity was not only extended for the relief of the wants of others bodies, but she also most readily afforded counsel and comfort to such who applied to her for assistance in the greater concerns of their souls, though of meaner rank and condition in the world. To such she would address herself wisely, such she would hear with patience, and such she would treat with compassion, when under temptations, and disquietude of soul. Upon one of her servants coming to her closet on this account, and beginning to open to her the grief of her mind, she required her for that time to forget that she was a servant, and having discoursed to her with great tenderness and prudence in reference to her temptations, she dismissed her relieved, and much revived. Very many others she received with the greatest freedom, ministering spiritual comfort to them.

That part of religion which is particularly stiled *devotion*, was the solace of her life, and the delight of her soul. A considerable portion of her time was every day employed in prayer, in searching the scriptures, and in holy meditations. These exercises were her proper element, and in them she would often profess she found her great-

est consolation. In these she conversed with God, and was then least alone when most alone, for she did not merely perform these duties, nor generally engage in them as a task, but she observed the frame of her spirit in them, and commanded the affections of her soul to wait upon God, not being satisfied without some emotions of mind suitable to those holy exercises, as she hath often professed, and as might be gathered from her complaining sometimes of her infirmities, and of the difficulty of praying aright, and of preserving through the duty a due sense of God.

The christian sabbath was her delight, and a day in God's courts was better to her than a thousand elsewhere, and her enjoyment of God in the public ordinances and services of that day was to her as a young heaven upon earth. The impressions she received by an attendance on these holy institutions were such as that she longed in the week for the return of the sabbath, and great was her affliction when her hearing was so impaired that she could not attend the public worship of God, though few were better furnished to supply the want by private exercises, and closet devotions.

What challenges our admiration is, that this lady, in the midst of all these attainments, virtues, and graces, was deeply humble, and clothed with the ornament of a lowly spirit. While many were filled with wonder at the example she exhibited to the world, she herself apprehended that others excelled her in grace, and godliness, and continually reckoned herself among the least of saints; and the writer of her life* declares, "that notwithstanding her quality in the world, her exquisite knowledge, eminent grace, and the high

* The Rev. Mr. *Nathaniel Parkhurst*, M. A. vicar of *Yoxford*, and chaplain to her ladyship.

" value her friends had justly of her, he could ne-
" ver perceive, in the whole course of eighteen
" years converse, the least indication of vain-
" glory, or self-admiration in her."

Her humility appeared to be of an excellent kind, the fruit of great knowledge, proceeding also from a deep sense of the fall, the corruption of the human nature, the imperfection of mortification in the present life, and the remains of sin in the souls of them who are sanctified. It was also nourished by a great sight of God, and acquaintance with him, by frequent self-examination, by an observation how sin mingles itself in our best actions, and most holy duties, and a diligent trial of herself, and her conversation with the exact rules of the scriptures.

This grace of christian *humility* was the more illustrious in her by the accession of the virtue of *courtesy*, which she possessed in an high degree, entertaining all persons with civilities proper to their several qualities, so that she obliged all, at the same time being ever careful that nothing in conversation might border upon those freedoms which dishonour God, and blemish the christian profession, in this manner adorning the gospel, and evincing that religion, though it requires great strictness, yet does not involve in it either melancholy or moroseness. And, which is a much greater thing than to be courteous in the highest degree, as a real disciple of Christ she had learned to deny herself, and could abridge her own right, that she might thereby promote the glory of God, do good to others, avoid offence, and maintain love and peace in the church and world.

And which may be properly subjoined to her self-denial, as a grace equal to it, she industriously avoided *censoriousness*, and endeavoured to put the best interpretation of both words and actions, not lightly speaking evil of any, nor readi-

ly receiving an evil report. Above all things she abhorred *censoriousness* in reference to preachers and sermons, of which she was a most candid and equal hearer, sufficiently judicious and critical, but not in the least captious. If but truth were spoken, and piety enforced in any ordinary method, she was satisfied so as not to find fault. But the discourses she preferred were either discourses peculiarly rational, or such as particularly illustrated the sense of scripture, or unfolded the excellency of the gospel, or such as displayed Christ in his person, undertaking, and offices, or such as discovered the difference between the *real* and *almost* christian, and such as most nearly approached the conscience, and urged the exactest conversation, and the government of the heart, thoughts, and inward affections.

In all her relations she behaved herself as a Christian. She was a faithful, dutiful, affectionate, and prudent wife. She was a watchful mother, restraining her children from evil, and bringing them up in the nurture and admonition of the Lord, most constantly endeavouring to instil into their minds the principles of justice, holiness, and charity. To them who became her children by marrying into her family she was most kind, and treated them as her own. To her servants and tenants she was just and good, and to her neighbours she was, in one word, all that they could desire.

To her particular friends she was endeared by her prudence, fidelity, and almost excesses of love and the improvement of friendship to serve the great purposes of religion, the honouring of God, and the benefiting one another.

Many more things might be added to this account of her attainments, graces, and virtues, but all may be summoned up in this shorter character.

She had the knowledge of a divine, the faith,

holiness, and zeal of a christian, the wisdom of the serpent, and the innocency of the dove. She had godliness in its power, and spread a glory over her profession. She was serious, but not melancholy, and cheerful without any tincture of levity. She was very holy and humble, and thankful to God for all his mercies, having a deep sense of her need of Christ the Mediator, depending entirely upon his merits and satisfaction, and renouncing all her works in the article of justification.

By these excellencies she attained a *good*, and which she never sought, a *great* name.

A person of quality, and great learning, who loved to speak much in a few words, having observed her gravity, holiness, prudence, and freedom from all that was little, humoursome, or morose, declared, "that she was a woman of a ge-"nerous piety."

Another drew up her character in *Latin* in these words; *Ingenio mascula, mente theologa, ore gravis, corde sancta, cultu intensa, caritate laeta, crucis patiens, tota moribus generosa, marito* Sara, *liberis* Eunice, *nepotibus* Lois, *ministris* Lydia, *hospitibus* Martha, *pauperibus* Dorcas, *Deo* Anna.

In English.

She had a mind great by nature,
And enriched with the knowledge of a Divine.
She was venerable in her aspect,
Pure in heart,
Intense in her devotions,
Cheerful in her charity,
Patient in tribulation,
And in the whole of her behaviour a complete
Gentlewoman.

In her concentered the various excellencies of the several eminent women on sacred record.

She was a *Sarah* to her husband,
An *Eunice* to her children,
A *Lois* to her grand-children,
A *Lydia* to Ministers,
A *Martha* to her guests,
A *Dorcas* to the poor,
And an *Anne* to her God.

As the qualifications of this lady were great and eminent, so were the providences of God towards her, for she had great prosperities, and interchangeably great afflictions. The first she received with humility, the last with patience.

To her prosperities may be referred the great kindness of her husband with a numerous family, and a very plentiful estate during his life, and a competent revenue afterwards in her widowhood; a fine temperature of body, so that she was seldom sick though never strong: the continuance of her parts, the vigour of her intellects, and the firmness of her judgment, even in the last years of her life; the respects and civilities she received from the gentry in her neighbourhood; the blessing of long life; the conclusion of some unkind law-suits, which as she did not begin, so she could not prevent; and the seeing every remaining branch of her family amply provided for, and in a very comfortable condition before her decease. And, which was more than all these, as the best of her prosperities, she enjoyed much inward peace, which, though it had sometimes the interruptions of doubts and fears, was generally firm and steady, and was sometimes advanced into joys, and strong consolation.

Her afflictions were chiefly widowhood, and the loss of children. The sharpest of all her trials

was the untimely death of her last son, with the aggravating circumstance of it that of his being drowned. This huge affliction came upon her like an inundation of waters, threatening all the banks of reason and grace, but the presence and power of God supported her so, that she not only lived many years after the death of her son, but recovered in a great measure her former cheerfulness. Her behaviour under this sad providence was truly Christian. She did not murmur, though at first she was astonished, and afterwards much depressed by it. Her danger was that of fainting under the correcting hand of God, but she was upheld by him, who is able to succour them that are tempted. She often expressed herself in words importing that she justified God, and acknowledged his righteousness in the dispensation. She feared lest some might be scandalized, and reflect upon religion, and decline it, because of her deep affliction, and she most earnestly desired that God would take care of his own name and glory. Afterwards her spirit revived, and she was comforted as before, and rejoiced in the God of her salvation.

The close of her life was a long languishing of several months, which gradually confined her first to her chamber, then to her couch, and last of all to her bed, accompanied some times with great pains, in the endurance of which patience had its perfect work. During this sickness her mind was calm. Her conscience witnessed to her integrity, and she had a good hope in God that he would crown his grace in her with perseverance, and then with glory. She was very apprehensive of her need of Christ, adhered to him, rejoiced in him, and desired to be with him. She expired almost insensibly, and had an easy passage to that happiness, which is the reward of faith and holiness, and the free gift of God, through Jesus Christ our Lord.

She left behind her, besides a great number of other writings, a book containing Observations, Experiences, and Rules for Practice, which, being a most lively image of her mind, may supply the defects of the narrative that has been given of her, and extracts from which we have thought proper to subjoin in hopes that they may be of no little benefit to all pious readers.

Observations and Experiences, by the lady *Elizabeth Brooke.*

I.

The Vanity of the World.

All my comforts below are dying comforts. No one creature nor all the creatures that ever I enjoyed, have given my soul satisfaction.

II.

Good Actions will bear Consideration, but evil Actions will not.

Every act of piety and obedience will bear consideration, but so will not any sinful action. If we consider before we attempt any sinful action, either we shall not commit it, or we shall do it with regret, and a conscience half set on fire. But if we consider before any holy action or duty, our revolving thoughts will much animate us to the service. Wherefore I hence conclude, that *sin shames,* and that *religion justifies* itself.

III.

The Worship of God is made pleasant by a Sense of his Presence in it.

God's presence was formerly manifested by visible signs, as the cloud, fire, and brightness, but though we cannot expect these, yet we have the

same especial presence of God with us, and whenever by faith we attain any lively apprehensions of it, how solemn, profitable, and delightful do they make the worship of God! With what joy do they bring us to the public assemblies, and how unwilling are we to be kept from them, when we have this expectation from them! And finding our expectation in this respect answered, how devoutly do we behave ourselves in them! And how joyfully do we return home, as they who have seen God, and conversed with him?

IV.

It is our Interest to be religious.

It is a most experienced truth that we shall never be well reconciled to religion, and steady in piety till we see it is our interest to be religious.

V.

It is difficult to pray without some wandering Thoughts in Prayer.

It is very difficult to carry sincerity, and keep up a sense of God through every part of prayer, which is necessary to be endeavoured, and is the life of the duty. I find it hard to keep my soul intent for my thoughts are slippery and swift, and my heart is snatched away sometimes against my will, and before I am aware, yea, even then sometimes when I have made the greatest preparation, and have had the greatest resolutions through grace to avoid wandering thoughts. My best prayers therefore need *Christ's* incence to perfume them.

VI.

A deep Sense of God in Prayer is desirable and ravishing.

Could I understand my near approach to God in prayer it would exalt my soul above measure.

And why am I not ravished with the thoughts of being in the presence of God, and having the ear, yea, the heart of the King of heaven? It is nothing but want of faith, and the strange power of sense that weakens my spiritual apprehensions, and keeps me from an unspeakable delight in my addresses to God. What an high privelege is this to speak to the great Jehovah, as a child to a father, or a friend to a friend? But how slow of heart am I to conceive the glory and happiness thereof? Could I but manage this great duty as I ought, it would be an heaven upon earth, it would bring down God to me, or carry me up to him. Why should I not be carried above the world, when I am so near to God? Why should I not be changed into the same image from glory to glory? Why am I not even transported beyond myself?

VII.

We ought to be constant in Prayer.

Inconstancy in prayer is not only sinful, but dangerous. Omission breeds dislike, strengthens corruption, discourages the spirit, and animates the unregenerate part. Constancy in this duty breeds an holy confidence towards God. Inconstancy breeds strangeness. Upon an omission I must never approach God again, or my next prayer must be an exercise of repentance for my last omission.

VIII.

Sincere Prayers are never offered in vain.

Formality is apt to grow upon our secret prayers. One of the best ways to prevent it is to come to God with an expectation. This sets an edge upon our spirits. I do not enough observe the returns of prayer, though God hath said, I shall never seek him in vain. But when I observe I

must acknowledge I have daily answers of my prayers in some kind or another. Nay, I think I may say I never offered a fervent prayer to God. but I recieved something from him at least as to the frame of my own spirit.

IX.

Prayer promotes Piety, and Godliness, and Acquaintance with God.

It is the Christian's duty in every thing to pray, and holiness lies at the bottom of this duty. If I in every thing commit myself to God, I shall be sure to keep his ways, or my prayer will upbraid me. This keeps me from tempting him, and makes me careful to find a clear call in all I undertake, knowing that if I go only where I am sent, the angel of his presence will go before me, and my way will be cleared of all temptations and mischiefs. When our call is clear, our way is safe. Besides, the practice of this leads me into much acquaintance with God. My very praying is an acquainting myself with him, and, if in every thing I pray, I shall in every thing give thanks, and this still brings me into more acquaintance with him. By this means my life will be filled up with a going to, and a returning from God.

X

The real Christian loves Solitude.

Solitude is no burden to a real Christian. He is least alone when alone. His solitude is as busy and laborious as any part of his life. It is impossible to be religious indeed, and not in some measure to love solitude, for all duties of religion cannot be performed in public. It is also a thing as noble as it is necessary to love to converse with our own thoughts. The *vain* mind does

not more naturally love company, than the *divine* mind doth frequent retirement. Such persons have work to do, and meat to eat the world knows not of. Their pleasures are secret, and their chief delight is between God and themselves. The most pleasant part of their lives is not *in* but *out* of the world.

XI.

Religion gives us a real Enjoyment of God.

The true Christian lives above himself, not only in a way of self-denial, but in the very enjoyment of God. His fellowship is with the Father, and with the Son. He every where, and in every thing, seeks out God. In ordinances, duties, and providences, whether prosperous or adverse, nothing pleases unless God be found in them, or admitted into them. That is to him an ordinance indeed, in which he meets with God. That is a merciful providence indeed, in which their appears much of the finger of God. God is nearer to the true Christian than he is to others; for there is an inward feeling, an intellectual touch, which carnal men have not. And herein lie the very soul of religion, and the quintessence of it, that it unites us in a nearness to God, and gives us already to enjoy him.

XII.

The Expectation of Death is profitable to a Christian.

The serious expectation of death, not forgetting judgment, frees us from the afflicting discomposing apprehensions of it. It is of great service to the Christian, it takes off the soul from carnal pleasures, covetous desires, and ambitious pursuits, and assists patience and contentment. It helps the Christian to redeem his time, prompts

him to settle the affairs of his soul, to put his heart and house in order, and to leave nothing to be done to-morrow that may be done to-day. It excites to frequent examination, quickens repentance, and suffers him not to continue in sin. It assists fervency in prayer, as it drives away worldly cares, and helps against distractions, for death is a solemn thing, and the thoughts of it breed a passion in the mind, and all soft passions cherish devotion. The expectation of death sweetens all labour, work, and duty, because of the everlasting rest to which death leads us.

It moves us to pray for others, to counsel them, and do what we can for them. Thus death in the expectation of it is a blessing if we look for as certain, and yet uncertain when it shall come, as followed with judgment, and as putting a full end to our state of trial. Thus *death is ours.*

HER RULES FOR PRACTICE.

I.

Let love and charity be universal, for no pretence whatever, no, not of religion and zeal for God, can justify your not loving any person in the world. Treat all men with kindness, and wish them well. Do them good according to their necessity, and your power and opportunity. If persons be above you, express your love to them, by paying them the honour and observance their place and authority call for. If they are in worldly respects beneath you, manifest your love by kindness, affability, and granting them an easy address to you. If they excel in natural or acquired endowments of mind, express your love to them by a due esteem of them. If they be rather wanting than excelling, shew your love by pitying them, and despise not their weakness. If any be in misery, compassionate them, pray for

them, comfort them with your presence if you can reach them, and relieve them according to your power. If any be defamed, shew your love by stopping and rebuking the defamation.

II.

Be very careful not to harbour any evil affection in your heart against any person whatever, for though you are far from intending any actual mischief, yet you tempt God to let loose your corruption, and his providence to permit an opportunity, and so ere you are aware you may be drawn to an act you never before thought of. Besides, by an evil action harboured in your mind you will prevent the blessed illapses of the Spirit of God, and open a wide door for the entrance of the devil into your soul; and indeed an unkind disposition towards any man is so much akin to Satan that, if you admit the one, you cannot exclude the other.

III.

Despise none, for love never rides in triumph over inferiors.

IV.

Look upon all unavoidable temptations as opportunities for an high exercise of grace. Are you injured? Be sorry for him who has done the wrong, and bless God for the opportunity of shewing yourself hereby to be a Christian by patient bearing, forgiving, doing good against evil, treating your adversary with meekness, and breaking his heart with love. Every provocation is *a price in your hand;* get an heart to improve it.

V.

Put a due value upon your name and reputation, but be not over solicitous about it, for that discovers some unmortified lust at the bottom.

VI.

Pursue piety under the notion of an imitation of God, and then so great a pleasure will result from it that neither men nor devils shall be able to make you question his being and attributes. This notion will raise an esteem of piety, will render it lovely, will make the several duties of religion more free and easy, and will gradually wear out the remains of unbelief, and unkind jealousies of God.

VII.

Let humility be the constant covering of your soul, and let repentance follow all your performances. This will demonstrate your religion is inward, for if religion be suffered to enter deep into the heart, it will always find work for repentance, while we are in the state of imperfection.

VIII.

Love nothing above God and Christ, for to love any thing more than God or Christ is the way either never to enjoy it, or to be soon deprived of it, or else to find yourself deceived in it.

IX.

Do nothing upon which you dare not ask God's blessing.

X.

Esteem time as your most precious talent, which when you bestow it upon any, you give them more than you can understand. All the power of men and angels cannot restore it to you again.

XI.

Never speak of religion for the sake of discourse and entertainment, but for the purpose of piety.

XII.

Upon the Lord's day consider in private the love of God in the several instances of it to yourself and the world, in Creation and Redemption, the promises of eternal life, the care of his providences and his mercies to you, your friends and family, and stay upon these considerations, till your heart be lifted up in his praise, and you can say with *David*, "Now will I go to God my exceeding joy." Consider also your miscarriages in the week past, and industriously endeavour to prevent them in the week to come.

MRS. MARGARET ANDREWS.

SHE was the only child of sir *Henry Andrews*, bart. and his lady *Elizabeth* of *Lathbury*, in the county of *Bucks*. She gave very early signs of piety. The good instructions of her parents, accompanied with the divine blessing, wrought so soon upon her that she seemed well inclined as soon as she understood any thing. The buddings of piety shewed themselves in the delight she took in prayer, in reading, and hearing her duty, in singing of psalms, in her meekness, in recieving reproof easily from her parents, and taking warning by it, in her justice, in her hating and carefully avoiding a lie, and in her charity in good inclinations to the poor, and a readiness to supply them.

About the age of seven or eight years she gave more full and evident signs of a regenerate state, appearing really and constantly solicitous for the welfare of her soul. The pleasure she took in the sacred Scriptures expressed itself not only in reading them, but by readily getting by heart many psalms and chapters, which she did without much difficulty, for upon reading a chapter to her mother, she hath presently repeated without book the greatest part of it. In these years of childhood she had also a great respect for good ministers, delighting to hear them pray and preach, and asking questions of them concerning God, and her duty to him. Her charity also was proportionably improved. It was strange to observe how she would inquire into the necessities of poor people, and endeavour to procure them one thing after another as they signified their want of them.

But it may not be improper particularly to enumerate the several branches of this young

person's excellencies; and here we shall mention the following.

First, Her indifference to the world, and superiority over it were eminently great. She valued the world and all its glories as little as most persons do their souls, who bestow but few, and it may be no serious thoughts upon them throughout the year, or the whole term of their lives. Her mind was so conversant with heaven, and its glories, that, as if being already in the celestial mansions, she looked upon these earthly vanities at a great distance, unworthy of her esteem, and too little to satisfy the enlarged desires of her soul. And the consideration of their meanness made her long after a better inheritance, which would sometimes force a sigh from her, which being once observed by some, and she being asked by them what she sighed for, since she wanted nothing the world could afford her, her reply was, "I want nothing in this world. I do not sigh "for that, but how much better is heaven than "all this?" Then starting up from her seat, and spreading her hands she added, "O there are such "joys in heaven as cannot be conceived!" She had a great indifferency to all those gaieties which young ladies so generally admire, for, though she submitted to wear clothes suitable to her age and quality, yet she had too much wise consideration to be puffed up by them. When her parents bestowed any rarities upon her she received them with very thankful acknowledgments, as tokens of their favour and kindness, which she highly valued, but afterwards would take very little notice of the things themselves, so that, when she shewed her closet, and the fine things she had there to gratify the curiosity of her visitants, she would say, "And much I care for them." She was once before the age of twelve years taken by some friends to see a play, who afterwards expected that she would entertain herself by discoursing

upon some passages of it, but not doing this, she was asked, How she liked it? to which she answered, "I like it so, that I never desire to see "another." Not that she wanted either wit or memory to observe or retain what might seem most worthy, for she was eminent in both, but her mind, being accustomed to true and solid delights, found no pleasure in such low and empty amusements. She accordingly was as good as her word, and was too wise to spend any more time upon them. And it was no wonder, for her soul was so much taken up with heaven, and heavenly things, that she would sometimes be with difficulty persuaded to the most innocent and useful recreations, and, as if they were rather a burden than an entertainment to her, would shorten them as much as might be to return to the more grateful exercises of piety and devotion.

Secondly, this young lady was remarkable for her diligence and constancy in reading good books. She appointed herself a daily portion in the holy Scriptures, and, when she hath been prevented reading any part of it, either by company, or some other occasion, she would be much grieved, and lament her loss to a friend in the house with her. She usually read with much observation, and would ask of others what she did not understand. But after some years she profited so much, that she was able to instruct most who conversed with her. Reading once in the *Psalms*, she was affected with the troubles of *David*, and thence took occasion to discourse with her maid about the troubles of Christians in general, and particularly her own. The servant observed, "that she (her young mistress) had but little "trouble." She replied, "They that have the "least trouble have a great deal, and, if we do "but consider what joys there are in heaven, it "is enough to make us impatient to live here."

She often read 2 *Tim.* iv. and told a near re-

lation that she would have the 7th and 8th verses of that chapter to be the subject of her funeral sermon, which was accordingly done. The words are, *I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge will give me at that day, and not to me only, but unto all them who love his appearing:* words which were truly fulfilled in her, as will appear to any who duly consider the course of her life, and the victory of her faith.

As she read much herself, so she delighted also in hearing others, and would appoint her maid to read some particular chapters which she chose for her, upon which she was so intent that, being invited to recreate herself, she would express her unwillingness, by saying, "that the other would "do her more good." In fine, she took such pleasure in reading and hearing the word of God, as if, with *David*, it was dearer to her than thousands of gold and silver, and sweeter than the honey, and the honey-comb.

Thirdly, To her reading we have reason to believe that she added daily meditation, because she delighted to be much alone, and hath been seen walking with hands and eyes lifted up to heaven, and in such action as shewed high measures of joy and comfort. When she walked abroad with others, she would discourse much of the works as well as the word of God, as if they were her daily meditation. And among other things it appears that death was much in her mind, for commonly when she went to bed she would be hinting something to her maids about it, and often say, "How ought we to think of our death, when "this night may be the last?" And sometimes, taking leave of them at night she would say, "Well, I am going to death's kinsman." And no doubt, being forearmed by a daily considera-

tion of death, death was the more easy and welcome to her when it came.

Fourthly, The devotion of this young person was extraordinary. She kept constant to set prayers three times a day at least, and rarely an hour passed but, turning herself from her company, she would, as it were, steal a look towards heaven, and use secret ejaculations, which they who were with her perceived by the manner of her action, though they could hear nothing. Very often, even in the midst of recreations, she would send away her maids, and retire to secret prayer. In this duty she took so much delight, that it made her sometimes forget herself, and hazard her health, for she hath continued in her closet two hours together in the sharpest winter weather, and would not be prevailed with to leave it, though earnestly entreated. And indeed, if it be considered with what zeal and fervency she performed the duty of prayer, it is no wonder if she took little notice of the coldness of the season. Her holy zeal and fervency have sometimes been discovered at family-prayer, when her tears have poured out abundantly from that earnestness of spirit with which she wrestled with God, and no doubt mightily prevailed with him. What then may we imagine was the fervour of her soul in secret prayer, when she could be more free, having no restraint upon her from the observation of others? That this was very great hath appeared, when she has sometimes been surprized in the duty, by the plenty of tears she has been shedding, and sometimes it has been afterwards discovered by the redness left upon her eyes. So constant was she at this holy exercise, that nothing could divert her from it, for when she was at *London*, about a year before her death, where she had many avocations, and more than ordinary occasions of going abroad, she always performed this duty to God before she went out, nay, when she was in-

vited by an honourable lady to go into the queen's presence, and dressed with the greatest advantage for that purpose, she would not upon this occasion abate any thing of her usual duty, but immediately retired to her secret devotion. The lady being come, and waiting for her, her mother, not knowing the cause of her delay, went hastily into the chamber, where she found her with her hands lifted up to heaven, and her face bedewed with tears, uttering these words, "Good Lord, for the "sake of Jesus Christ, suffer not Satan to prevail "over me."

As she drew near her end, though in as good health, to appearance, as before, she used stated prayers, as was apprehended, at least ten times in a day, besides short occasional petitions. By these she consecrated all places into which she came, and made every room in the house an oratory. It must needs be a true zeal and importunity of soul which raised her soul to an intimate communion with God, which caused her to delight so much in secret devotion.

But, though she spent so much time, and took such great pleasure in this holy solitude, she would be chearful and affable in company. She had in the latter part of her life usually such a peculiar chearfulness of spirit as if her soul was continually filled with comfort and joy.

Thus did she maintain a secret traffic with heaven, of which the world was not aware, sending thither prayers, sighs, and tears, and receiving thence blessing and peace into her soul. She manifested by the tenor of her conversation that she could be at once strictly devout and pious, and at the same time courteous and obliging in her carriage to others; and the sweetness of her aspect and behaviour was tempered with such a gravity as is very rarely found in a person of her age and quality.

O that the example of this excellent person

might convince the sinful world, that it would be good for them also to draw near to God! For however harsh and severe they may think a course of piety is, yet every good Christian can assure them, that the ways of wisdom are ways of pleasantness, and that all her paths are peace; that godliness hath the promise of the life that now is, as well as of that which is to come; and that in keeping God's commandments there is great reward.

Fifthly, This young gentlewoman manifested great piety also in an holy observance of the Lord's day. She prepared herself by private duties for the public worship of God, and hearing his word, which she afterwards observed with much devotion, reverence, and chearful attention. When the public worship was over it was her custom to repeat in private what she could remember of the sermons, and spend the rest of the day in reading to others, or alone, in prayer, meditation, and the like. When she hath been sometimes desired for the sake of her health to walk abroad, she would decline it, lest her mind should be diverted from holy exercises. And at other times if she walked abroad she did it rather in obedience to her parents than from her own inclination.

Sixthly, The charity of this young lady was very eminent. This charity she was ready to express upon every occasion to the souls, bodies, and good names of others according to her power, and their necessity.

A little before her last sickness she expostulated with her mother, why she was in so much care about her. "Am I not," said she, "in the hands "of God? cannot he preserve me? If it be his "pleasure I shall live; if not, your care cannot "preserve me. And what and if he should take "me? you will not be long after me. If you "live twenty or thirty years after me, what is that "to eternity?" One would be apt to think from

such expressions, that she had some foresight of approaching death, which appears to be further countenanced by her having been heard to wish her mother had another child, and that her parents had less affection for her. And when a journey to the *Devizes* was in contemplation a little before her sickness, she said to one in the house, "If I go to the *Devizes*, I shall return no more."

Awhile after, when she was within some months of fourteen years of age, that sickness seized her which proved her last, and which in a few days gave her up to God, and happiness. At the beginning of the disorder, being taken with great pain, she often called upon God, and said, "He "is very merciful to me, for what I feel is no- "thing to the sufferings of Christ for me." After some ease she said, "God is very gracious in "giving us pain, otherwise we should not know "how to be thankful for ease." She spent the time of her sickness very much in prayer, and, when she could not speak out, shewed great signs of inward devotion.

About two or three hours before her death her mother asked her in these words, "My dear are "you so ill that you think you shall die? Be not "shy to tell me, for it will not be hard for me to "part with you to God, if it be his pleasure." To this question she replied smiling, "I hope "God will pardon my sins." Her mother expecting a further answer, put the question again, to which the daughter returned only the same words, implying that the thoughts of death did not trouble her, as she had well-grounded hopes of that mercy which transforms the nature of death, deprives it of its sting, and renders it an unspeakable blessing to the children of God. She afterwards asked the doctor, "Do you think I shall "die?" He answered, "Madam, no one can tell "that." She replied, "Pray, doctor, deal plainly "with me; I would not be deluded." He an-

swered, " It is doubtful." She then said, " I have " been a great sinner, but I hope God will pardon " me. My Saviour is in heaven, and I hope he " will put on me the white robe." She confessed the former mercies of God to her, that she had been troubled for sin, but that the Lord had given her the Comforter, and sealed her, and that she had been comforted ever since. She then asked her parents, " whether she had any thing of her " own to dispose of?" Upon receiving their consent to it, she desired the chancel of *Lathbury* should be paved with marble, and ordered forty pounds to be given to the poor of *Newport Pagnel*, and fifteen pounds to those of *Lathbury*. She then addressed herself to her father and mother, " Pray do not be troubled when I am gone." And looking earnestly on her father, she said, " Do you think you shall be long after me, fa- " ther?" Then on her mother, " Do you think " you shall be long after me, mother?" Her father and the rest of the family kneeling down, and recommending her to God, she seemed devout and chearful. Prayer being ended, she bowed forward, saying, " I thank God, and " thank you, father." Then she asked for the minister, who coming to her when her spirits were almost spent, she said to him, " O Sir, I " have been a great sinner, but I hope God will " pardon me." Afterwards she was heard to pray, and heard to call upon the name of *Jesus*, and so, without any cloud upon her intellects, departed to the eternal vision and enjoyment of him.

What graces, what virtues were here in a young lady not fourteen years of age! Blush, and be ashamed; hear, and be reformed, ye ancients of days, ye threescore or fourscore years cumberers of the ground, as to whom it would be hard, it may be, to find one sincere fervent act of devotion towards God, or one act of true christian benevolence to your fellow-creatures through all

your days. What fruits of holiness, what rich and ripe fruits were here produced in a little time, while to this hour you have been barren and unfruitful, or when God has looked that you should bring forth grapes, you have brought forth wild grapes. O that ye were wise, that you would consider such an example as has been held up before you, and remember and prepare for your latter end!

Prefixed to the life of this excellent young woman we meet with a *Latin* epitaph upon her, which we shall give our readers, and afterwards an *English* translation.

In Margaretam Andrews,
Unicam prolem
Henrici Andrews, *Baronetti,*
et
Elizabethæ *suæ conjugis,*
Epitaphium.

Siste gradum, viator,
Quæ sub hoc marmoreo pavimento jacet,
Quod ipsa non solùm sibi sed et majoribus suis
Moribunda curavit instrui,
Paucis accipe.
Hic jacet virgo lectissima,
Parentum suorum spes unica,
Unicèque dilecta,
Domus Lathburiensis *deliciæ simul et decus,*
Lex pudoris, officina temperantiæ,
Urbanitatis filia,
Mundi victrix, Diaboli expugnatrix,
Pauperum gazophilacium,
Quæ Deum in seipsâ possidebat, seipsam in Deo.
Quam Margaretam *mortales appellebant*
Margaritam *cœlites,*
Quamque adeo magni faciebant
Ut illam illi gemmeæ coronæ
Æternum coruscanti
Inserere properarent,
Capsula hic relicta et deposita
In diem à Deo præstitutem.
Nec mireris
Animam tam subito in cœlum avolasse,

Nam vicem alarum sibi supplerunt
Preces sæ et suspiria.
Abi, viator,
Cogita, et sape.

In English.

An epitaph on *Margaret Andrews,*
The only child
Of sir *Henry Andrews,* baronet,
And the lady *Elizabeth* his wife.

Stop, traveller,
And learn in a few words
The true character
Of that young lady,
Whose precious remains are deposited
Under this marble pavement,
Which in her departing moments
She was desirous should be laid
As a sepulchral covering
Not only of her own ashes
But those of her ancestors.
She was an accomplished person,
The hope and love of her parents,
And the delight and ornament of her family.
Her bosom was the temple
Of modesty,
Purity,
and
Benevolence.
The pomps of the world
She disdained,
The powers of Satan
She vanquished,
For God dwelt in her,
And she dwelt in God.
An Angelic band,
Rejoiced to fulfil the divine order.
On triumphal wings
Bore away the precious gem
To its native skies;
The casket, which contained
This incomparable jewel,
As it was formed of earth,
So it was returned thither,

And is here deposited
Till the appointed day
Which shall restore it
In immortal glory.

Wonder not, stranger,
That the soul of this excellent person
Made so short a visit to our world,
As her prayers and devout breathings
Were the wings and gales
That wafted her deeply sanctified spirit
To the realms on high.
Depart, traveller,
Ponder, and be wise.

LADY ALICE LUCY.

THIS lady was honourably descended, though the particulars of her pedigree are not related in the Memoirs we have met with concerning her.

She entered early in life into the married state, though not sooner than she was qualified for it. To her husband, sir *Thomas Lucy*, of *Charlcot*, in *Warwickshire*, she was reverently amiable, and from him for all the virtues which an husband can wish for in a wife she received as much honour as she could expect, or desire.

After this honourable pair had lived together in this near relation for thirty years with much endearment and delight, it pleased God to dissolve the tie, by taking away her support and honour, far dearer to her than her very life. But it pleased God also to shew himself very gracious to her, by upholding her, comforting her, and enabling her prudently to manage her great estate, and to order her numerous family with admirable wisdom, especially if we consider that her bodily infirmities for the most part confined her to her chamber, and seldom permitted her to stir abroad.

She continually carried about her the burden of a weak body, but she bore it with an exemplary patience, and improved it to her spiritual advantage. It was her great affliction that she could not visit the house of God, and attend upon the public ordinances, where God hath promised his presence, and where we may expect his blessing. But, because she could not go from her own habitation to the house of God, she made a church of her own house, where for several years she every Lord's day in the evening, unless she were

prevented by extraordinary weakness, heard the preaching of the word, strictly requiring the presence of all her family, and shewing herself an example of great reverence, and singular attention.

Her first employment every day was her humble addresses to Almighty God in secret. Her next was to read some portion out of the divine word, and of other good and profitable books; and indeed she had a library well stored with most of our excellent *English* authors. No sooner did she hear of the publication of any pious book, but she endeavoured to make it her own, and to make herself the better by it.

She spent much time in reading, and was able to give a good account of what she read; for she had an excellent understanding, as in secular so in spiritual things. Finding the benefit of this practice as to herself, she recommended it to her children, whom she caused every day to read some portions both of the Old and New Testament in her presence and hearing. In the afternoon she employed some time in the same manner she had done in the morning.

About an hour before supper she appointed some one of her children to read some godly and useful sermon before herself and her other children, frequently taking occasion of instilling into them some pleasant and profitable instruction, and exhorting them to a constant religious walk with God. In the evening a little before she went to rest she ordered them all to come into her lodging-room, where they joined in singing a psalm, as the servants did also constantly after supper before they rose from the table; the men-servants in the hall, and the maid-servants in a more private room. After her children had done singing, with many pious exhortations, and her maternal benediction, she dismissed them, and then closed the day with secret duties as she began it. This was her continual course.

By what has been said we may observe, that she was of a pious spirit herself, and as careful to leave the like pious impressions upon her children after her. Some of them tasted death before their dear mother, yet she left ten behind her, five sons, and five daughters, who were all present at her funeral, and who all, with the children of *Solomon's* virtuous woman, Prov. xxxi. 28. "called her blessed."

Next to the golden chain of graces, mentioned by St. *Peter*, 2 Pet. i. 5, 6, 7. with which she was eminently beautified, and the ornament of a meek and quiet spirit, 1 *Pet.* iii. 4. she accounted her children to be her chief ornaments, and therefore her desires and earnest endeavours were to ennoble and adorn them with all virtuous habits, and to make them the true children of God. She knew, and was solicitous to have them know too that, if they would be happy, to their *great birth* there must be added the *new birth*, that to great kindred and alliance there must be a relation to the family of heaven, and that to a great estate there must be added the riches of grace, or that else they would wish one day they had never been born. She often inculcated it upon them that true grace is true greatness, and that, the more any of them feared and served God, the greater share might they expect in her love.

This elect lady, to adopt the compellation of the Apostle, 2 *John*, i. was much in those holy exercises by which she might make her calling and election sure. She was much in the duties of piety, and much in the duties of charity. Many coats and garments did this *Dorcas* provide for the poor. God gave her the blessing of a great estate, and then added even a greater blessing than that, an heart to make a right use of it.

Every day she reached out her hands to the needy. A great number she relieved at her gates,

and gave charge to her porter that when there came any who were very aged, or who complained of great losses in those dismal times of our civil wars, especially if they seemed honest, that he should come, and acquaint her, that she might enlarge her charity to such objects, which, if at any time, he had neglected to do, she would probably have been as much displeased with him, as she once was with another of her servants for neglecting an order she had given him for the relief of some poor persons.

In the times of scarcity she sent every week many loaves to many neighbouring towns. She caused her corn to be sold in the markets in such small quantities as might not exceed the abilities of the poor to purchase. She allowed certain meals in her house to several poor neighbours, whose want was visible in their pale faces, and, when they had by her bounty recovered their former complexion, and had received, as it were, a new life by her means, she with pleasure declared, "that the sight of such an happy alteration in "them did her as much good as any thing which "she herself had eaten."

She continually employed many ancient men and women in such works as were adapted to their age and strength.

When the physician came at any time to her house, she used to enquire of him whether there were any sick persons in the town, that, if there were any, they might enjoy the same helps with herself. But at all times, if any persons were ill, and she had intelligence of it, she most chearfully communicated whatsoever she thought most conducible to their recovery, having not only great store of cordials, and restoratives always by her, but great skill and judgment in the application of them.

As our Lord said to the woman of *Canaan*, Matt. xv. 28. *great is thy faith*, so we may say

of this excellent lady, that great was her charity; for she well knew that faith is but a fancy without the labour of love, that the greater any are, the better they should be, that the more they have, the more good they should do, and *that pure religion and undefiled before God and the Father is*, James i. 27. *to visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world.* And the whole of this pure and undefiled religion was exemplified in her; for as we have seen that she visited the fatherless and widows, *so she kept herself unspotted from the world.* As the Apostle says, *Rom.* vii. 33. who shall lay any thing to the charge of God's elect? It is God who justifies, so may we say, who can lay any thing to the charge of this elect lady? It was God who sanctified her: not so as to free her from the inherency of sin, for so he sanctifies none in this life, but so as to deliver her from the dominion of it, and from all such acts as would have cast a dishonour and blemish upon her, as all who knew her must acknowledge. Her soul might be compared to a beautiful well-cultivated garden, which was not only free from prevalent weeds, but richly replenished with all manner of fragrant flowers, and delicate fruits. Or she might be resembled to the glorious sun, which is not only free from spots, but full of light. As *Boaz* said to *Ruth*, Ruth, iii. 11. that all the city knew that she was a virtuous woman, so it might be said, that all the country knew that this was the deserved character of this eminent lady.

At her entrance into her last sickness, which was about a fortnight's continuance, she apprehended that her life would be very short, and accordingly composed and prepared herself for her dissolution, but yet she durst not but make use of her physicians, whose eminent skill and fidelity she had frequently experienced, having been

raised up by them, as the instruments in the hands of God from the very gates of death. But the time was come, when, as the Poet says,

Non est in medico semper relevetur ut æger;
Interdum doctâ plus valet arte malum *.

Englished.

Sometimes the best physicians cannot heal
The dire diseases which their patients feel,
But spite of all their med'cines, all their art,
Victorious death plants his unerring dart.

The last words of this pious lady were, "My "God, I come flying unto thee." Presently after her soul took its flight hence, and her body quietly slept in the Lord, *Anno Christi*, 1648.

Such were her humility and modesty that, although in that magnificent monument she erected for her husband, she caused herself to be laid by him in her full proportion, yet she would not suffer her epitaph to bear any proportion to his, conceiving that the most that could be said of him was too little, and that the least that could be said of herself was too much. She was unwilling that any thing at all should be said of herself, but, when that might not be permitted, she would by no means allow of any more to be inscribed concerning her than this, "her observance of her "dearest husband, while she enjoyed him, and "her remembrance of him by that monument "when she had lost him." Only one thing more was added, but much against her will, namely, that her other exquisite virtues were forbidden by her excessive modesty to make their appearance on that marble.

* Ovid. de Pont.

LADY MARGARET HOUGHTON.

TO a Sermon preached at *Preston* in *Lancashire*, *January* the 4th, 1657, at the funeral of this lady, by that eminent minister of Christ, Mr. *Isaac Ambrose*, we are indebted for the following account of her. After the author of the discourse had finished his subject, *Eph.* v. 16, *on redeeming the time*, he thus speaks of this excellent person. The deceased, says he, redeemed her time in life and death.

I. In life. Ordinarily every morning and every evening she was exercised in the duties of meditation, and prayer. This was her course, and daily in her daily walks or private chamber, she spent both her early and later hours in communion with God. I speak not this by report only, for of her goodness she was pleased to invite me every spring to her house, and by this means I became acquainted with her constant practice. Indeed I was the more willing to embrace her invitation, because her house seemed to me like a college for religion, or a retirement from the noises, and more frequent temptations of the world, and this gave her and me, and all who pleased, an happy opportunity of continuing our devotions without interruption. She had some books for contemplation, others for an holy conversation, others for devotion, and of all these sorts she made some use; but of all books for constant use and practice she preferred the Bible, often telling me, "that other "books had their use and delight till by frequent "reading they became more ordinary, and that "then they seemed to lose something of their "former lustre and excellency, but that the Bible "was in her frequent reading ever fresh and new." She found in it such perpetual streams of holy

heavenly, and spiritual delights, that, as *Tertullian* said, "she could not but admire and adore the ful-" ness of the Scriptures."

She commonly spent the rest of the day in the works of the needle with her maids about her. Or if other things of housewifery interposed, she was never so elevated with honour as to be above her duty in the way of a particular calling, as she well knew that idleness is the rust and canker of the soul, and Satan's very tide-time of temptation. She would sometimes visit poor cottages, and relieve the necessities she found there. In a word, she was ever careful in the affairs of her own house, and courteous to all the neighbourhood. Take her all together, and for aught I know she might be a pattern to most of the ladies in the nation, or at least shine as a bright morning star among other stars.

II. As she redeemed her time in life, so she redeemed it in or near death. She was now taken off her particular calling, and therefore this time she spent, as far as her sickness would allow her, in the exercise of spiritual duties, and spiritual graces. As to her graces, she shone, and was most eminent in these that follow. 1. In meekness. She was of a mild and quiet spirit. Seldom have I seen her inordinate in passions, but often have I observed her amidst provocations, peaceable, meek, gentle, and easy to be entreated. In her sickness she behaved herself as a lamb. Not a word of passion or peevishness dropped from her lips, so far as I observed. The very image of Christ was in this respect drawn fair within her. *Learn of me*, says he, *for I am meek*, Matt. xi. 29. A meek Christ, and she a meek creature. 2. She was eminent for humility. She was of high descent, and sprung of royal blood, but yet was humble and lowly in spirit. She never despised the poorest creature, but often stooped, as I viewed them, to wonderful condescensions. In her

sickness as well as death she laid her honour in the dust. She was far from their opinion who think humility a diminution, and meekness a disparagement to their reputation. She had otherwise learned Christ. Humility was her ornament, and with this grace, in the Apostle's language, 1 Pet. v. 5. *she clothed herself* both in health and sickness. 3. She was remarkable for her patience, submission, and contentment to be at the divine disposal. She had a sore sickness, and because of her former health it was to her the sorer. For many years before she had not lain sick in bed one day, but many a turn had she taken in her walks, and her gallery, and through much exercise in this way she had the advantage of enjoying a good state of health. But now the Lord laid her on a bed of sickness not for a few days only, but for a long time together. She was now God's prisoner, and, such was the nature of her sickness, that she could not stir nor move one foot, and yet she was patient and submissive under the hand of God. She learned the churches lesson, Micah vii. 9. *I will bear the indignation of the Lord, because I have sinned against him.* She never in the least murmured nor repined, but was conformed to that frame of *Eli* and *David, Lord, here am I, do with me as it seems good in thy sight.* 4. She was eminent for her faith. She was during her sickness no stranger to the exercise of faith. She often acknowledged her own vileness and wretchedness, that she was of little faith, and had no ability to help herself. Indeed her weakness in faith, in grace, and in all performances, was her constant complaint, and this made me remind her of that promise, Matt. xii. 20. *that Christ would not break the bruised reed, nor quench the smoking flax, till he had brought forth judgment unto victory.* Other persons I have seen most confident in their sickness of their salvation, whom, though I dare not censure, because unacquainted

with their grounds, yet I ingenuously acknowledge that I dearly love an humble, trembling, self-condemning frame. Sure I am that they who are vilest in their own eyes are the souls in whom God most delights. Give me a man among you that will, as it were, kiss the dust of Jesus's feet, and I dare pronounce concerning such an one, that Christ will take him into his arms, and lay him in his bosom. This was the spirit of this good lady. She was full of confession of her spiritual poverty, and yet she cast herself into the arms of Jesus Christ, yea, she lay at his feet, crying, *Lord I believe, help thou my unbelief.* And again, "I rest upon Christ, and upon Christ "alone for heaven and salvation." And again, "Though the Lord slay me, yet will I trust in "him." And again, "He hath delivered, and he "doth deliver, and I trust in him that he will de- "liver me still." And again, "Hold out faith, and "anon thou wilt come to vision." This expression, *hold out faith*, was one of the last she uttered on that last day of her life. 5. She was eminent for her love to the ministers of Christ. Her heart was wholly set on Christ, and as a true sign of it she loved the image of Christ, especially in his ministers. Among others she was pleased to shew her regard to me, the unworthiest of all my Master's messengers. She preferred me to this place. The Lord made her the first wheel of his providence in bringing me hither, and it was some trouble to her spirit that I left this pastoral charge before she left the world*. Indeed she ho-

* It appears from the Memoirs of Mr. *Ambrose* (see *Palmer's Nonconformist's Memorial*, Vol. II. p. 92.) that he was some time minister of *Preston*, at which place he preached this lady's funeral sermon, and that afterwards he was minister at *Garstang*, in the county of *Lancaster*, where the act of uniformity found him, 1662. Mr. *Ambrose* was a man of substantial worth, eminent piety and exemplary life, both as a minister and Christian. It was no wonder therefore that so worthy a person as the subject of our memoirs distinguished him with her regard.

noured all the ministers of Christ, yea, the very function itself for his sake. 6. She was full of love and charity towards all. Many discords have happened in these sad times, and she hath suffered much in many respects. In her approaches near the confines of eternity, I desired her to forgive others, as she desired God to forgive her; at which she very affectionately declared, "that she freely forgave all the world, "and that she desired all whom she had offended "to forgive her." Her children kneeling about her, she gave them her blessing, as *Jacob* to *Joseph* and his children. This blessing was pronounced with that cheerfulness, affection, and fervency of spirit that it melted the hearts, and drew a flood of tears from the eyes of them who were about her bed, so that she was forced to rouse up herself, and to bespeak them, as Christ did those weeping women, *Weep not for me, but weep for yourselves. Why should you weep for me who am going to my Christ, and to those joys prepared by him?* And then she gave a charge respecting the duty to be performed by brethren. It concerned him most who was the eldest son, and, so far as justice or religion calls, I presume it will not be forgotton by him. Once more. 7. This pious lady was desirous to die, and to be with Jesus Christ, which was best of all. Sometimes she cried, "O! when will that blessed hour come!" And again, "O! that I were dissolved, that I "might be with Christ." Being told of her duty, that she must wait, for that waiting was a fit posture for servants, *Psalm* cxxiii. 2. *Behold as the eyes of servants look to the hand of their masters, and as the eyes of a maiden to the hand of her mistress, so our eyes wait upon the Lord our God, till he have mercy upon us*, why then, said she, I will wait. Lord, *I will wait till my change shall come.* Only she bore in mind that promise, *Heb.* x. 37. *For yet a little while, and he that*

shall come will come, and will not tarry. One thing occasioned her trouble. She was afraid that her body would not yield without much struggling to the stroke of death. This she mentioned to me, and others once and again. Her reasons were best known to herself, but her apprehensions were verified, for indeed, when death seized her heart, she uttered such groans, that she out-groaned all our prayers. At last death by degrees overcame the strength of nature, and then she calmly and quietly left the world in the midst of our supplications.

You see now how she redeemed the time in life and death. As Christ said to the lawyer, so say I to you, *Go, thou, and do likewise,* Luke x. 37. It is not long that all of you have to live, and therefore I beseech you improve time, and lay hold of every season to secure heaven. Walk accurately, exactly, circumspectly, *not as fools, but as wise, redeeming the time because the days are evil.*

MRS. ANN BAYNARD.

THIS sensible, learned, and pious gentlewoman was born at *Preston*, in *Lancashire*, and was the beloved daughter, and only child of Dr. *Edward Baynard*, Fellow of the College of Physicians in *London*, a gentleman of a very ancient and respectable family, by *Ann* his wife, daughter of *Robert Rawlinson*, esquire, of *Carke*, in the same county. The father, upon the discovery of his daughter's elegant and sprightly genius, joined with a natural propensity to learning, most generously gave her a very liberal education, which she improved to the best and noblest purposes. For her character we are indebted to the reverend and learned *John Prude*, M. A. who preached her funeral sermon, and who tells us in the introductory part of it, "that as the learned "and ingenious young gentlewoman never made "a shew of any fondness or affectation in her "outward dress, when living, so a plain and or-"dinary one may be the better excused, now she "is dead."

As for learning, says he, whether it be to understand natural causes and events, to know the courses of the sun, moon, and stars, the qualities of herbs, and plants, to be acquainted with the demonstrable verities of the mathematics, the study of philosophy, the writings of the ancients, and that in their proper language, without an interpreter, these, and the like, are the most noble accomplishments of an human soul, and accordingly bring great delight and satisfaction along with them, and in these things this young lady was not only conversant, but she was mistress of them, and that to such a degree as few of her sex have ever arrived.

She had from her infancy been trained up in the knowledge of these things, and had made such a great progress in them, that at the age only of three and twenty years she had attained to the knowledge of a profound philosopher.

But that which most challenges our admiration is that one so young, of an infirm constitution, and the tenderest sex, not accustomed to the advantages of the philosophic schools, should in the hard knotty arguments of metaphysical learning be a most nervous and subtle disputant. From her amazing success let none despair or complain of the roughness of the path, or the acclivity of learning's hill, for she was a clear and lively instance that neither the crabbedness of languages, nor the abstruseness of the arts and sciences are too hard to be conquered by indefatigable diligence and application.

She took great pains to perfect her knowledge in the *Greek* tongue, that she might with the greater pleasure read that elegant Father St. *Chrysostome*, in his own pure and native stile; and her good acquaintance with the *Greek Testament*, in which she was much conversant, was a great help to her improvement in that language. She was not satisfied with reading only, but she set herself to the composing of many things in the *Latin* tongue, which were uncommon and useful in their kind, and were written in a beautiful stile. She had indeed a vast and comprehensive knowledge, a large and exalted mind, and a strong and capacious memory, and was still coveting more and more knowledge, and in this particular alone she would often say, "It was a sin to be contented "with but a little."

But after all these acquisitions and endowments, with profound humility, and prostration of mind, she would cry out with the Apostle *Paul*, "I count "all things but loss for the excellency of the

" knowledge of Christ Jesus my Lord*," in which knowledge she was no small proficient.

She has been heard to say, " that human learn-
" ing was worth nothing unless as an handmaid it
" led to the knowledge of Christ revealed in the
" Gospel as our only Lord and Saviour."

She would discourse finely after this manner, by which she evinced the devotion of her spirit, and how well religion was understood, and how much it was preferred by her. " What avails *So-*
" *lomon's* skill in all the works of nature, if by
" them we are not brought to see the God of na-
" ture?—What is it to be so skilful in astronomy,
" or the knowledge of the heavens, as that we
" can foretel things to come, if we never study
" by our holy practice to arrive at those blessed
" regions?—What is it to be so skilful in arith-
" metic, as that we can divide and subdivide to
" the smallest fractions, if, as God hath revealed
" unto us in his holy word, we do not so learn to
" number our days, that we may apply our hearts
" to wisdom†.—What is it for a physician to be
" so skilful in foreseeing and preventing the dis-
" eases of the body, if, as God hath revealed
" unto him, he knows not where to find that balm
" of *Gilead*, the wine and oil of that *Samaritan*,
" the Lord Jesus Christ, to pour into the festered
" wounds of his own soul and conscience‡?

Such was her frequent discourse. This the heavenly manna that often dropt from her lips. As further evidences of her piety, she gave her constant attendance on the word and sacrament, and the daily prayers of the church, and was never absent from them unless prevented by some bodily infirmity, with which in the latter part of life she was much afflicted. Nor were her private devotions less than those that were public. In her closet, with holy *David*, she communed with

* Phil. iii. 8. † Psalm xc. 12. ‡ Jer. vi. 11.

her own heart, and secretly examined the state and condition of her soul, that she might stand in awe, and sin not. She readily embraced all opportunities of retirement that she might have the better intercourse with heaven, as knowing that the surest way of overcoming the world, and living above it, was, to withdraw herself from it, and that the best preparatory for death was to die daily in holy solitude and privacy. By this practice she had disposed her mind for the time of her dissolution, and it appeared that it pleased God to give her some distant presages of it.

About two years before her death her meditations leading her in her solitary walks into the church-yard, and resting herself in the porch there, and no doubt ruminating on her mortality, which the place suggested to her, a sudden thought, a strong impulse broke in upon her mind, that in a short time she should die, and be buried in that church-yard. The impulse was so far from casting any horror or melancholy into her mind, that on the contrary it made her in love with the place, and she was ever after desirous to retire there, and accordingly chose it for the spot in which she would be buried.

We shall not do justice to the character of this young gentlewoman if we do not mention her charity, which indeed in her circumstances could not be very extraordinary as to sums, but it was truly so in the chearfulness and constancy of her giving, for, whatever her allowance was, she duly laid aside a certain portion of it for benevolent and pious uses. But her charity did not stop here, but raised itself to an higher degree of spirituality, and beyond the scene of this world. She had a great love for the souls of men, and was heavily afflicted with the errors, follies, and vices of the age, to see that those, who called themselves Christians, should by bad principles, and worse practises, dishonour their profession, and not only

hazard their own salvation, but that of their weak brethren too, for whom Christ died; and this temper of mind made her not only importunate in her intercessions for the good of the world, but gave her courage and discretion above her years and sex to benefit the souls of those with whom she conversed by friendly reproof, good counsel, or some learned or pious discourse.

In the exercise of this Christian love she lived, and in this she died; "and here," says the minister above mentioned, who preached her funeral discourse, "that I may not be thought to flourish, "be pleased to understand that she desired me on "her death-bed, that I would exhort all young "people to the study of wisdom and knowledge, "as the means to improve their virtue, and bring "them to the truest happiness, and this I think "I cannot do better than in the words which were "taken from her own mouth, just upon her de-"parture, when her soul was hovering upon her "lips ready to take wing for that other world. "Her words were these, which were faithfully "penned down, and delivered into my own hands."

I desire, says she, *that all young people may be exhorted to the practice of virtue, and to increase their knowledge by the study of philosophy, and more especially to read the great book of nature, wherein they may see the wisdom and power of the great Creator in the order of the universe, and in the production and preservation of all things. It will fix in their minds a love to so much perfection, frame a divine idea, and an awful regard of God, which will heighten devotion, lower the spirit of pride, and give an habit and disposition to his service. It will make us tremble at folly and profaneness, and command reverence and prostration to his great and holy name.*

That women, says she, *are capable of such improvements which will better their judgments*

and understandings, is past all doubt, would they but set to it in earnest, and spend but half of that time in study and thinking, which they do in visits, vanity, and folly. It would introduce a composure of mind, and lay a solid basis and ground work for wisdom and knowledge, by which they would be better enabled to serve God, and help their neigbours.

Mr. *Prude*, being minister of the parish, had undoubtedly frequent opportunities of forming a right judgment of the lady. But though he has given us such a large and satisfactory account of her excellencies, yet he seems to lament it as his infelicity that he knew her but so little a time before she was removed from our world, and he was called to preach her funeral discourse, "I should "otherwise," says he, "have learned much more "from her; I should, as the wise man speaks of "wisdom in general, have attended to her wisdom, "and bowed my ear to her understanding."

The lady died at *Barnes*, in the county of *Surry*, on the twelfth of *June*, 1697, and was buried at the east-end of the church-yard, at that place, where is a small monument erected to her memory, on which is the following inscription.

Ann Baynard obiit
Jun. 12. *Ann: Ætat: suæ* 25.
Christi 1697.
O mortales! quotusquisque vestrum cogitat,
Ex hoc momento pendet æternitas.

In English.

Ann Baynard died on the twelfth of *June*, in the 25th year of her age, and of Christ 1697.

Mortals, how few among your race
Have giv'n this thought its weight,
That on this slender moment hangs
Your everlasting state?

THE RIGHT HONOURABLE THE

LADY FRANCES HOBART.

THIS noble lady was born in *London* in the year 1603. She was the eldest of eight daughters, who all grew up to mature age, with which it pleased God to bless the right honourable *John* earl of *Bridgwater*, viscount *Brackley*, and lord *Elsmore*, lord president of *Wales*, by his noble lady *Frances*, daughter to the right honourable *Ferdinando*, earl of *Derby*.

The lady the subject of our Memoirs had no sooner passed out of the care of her nurse, and begun to speak, but she was in her father's house intrusted to the tuition of a *French* governess, from whom she learned to pronounce the *French* tongue before she could distinctly speak *English*. An accomplishment which she retained to her dying day, and having her organs of speech so early formed to this language, she so naturally accented it, that the natives of *France* could hardly be persuaded that she was born in *England*.

The years of her minority were spent in learning what was proper for that very early age, and that might qualify her for that noble station in which, if providence spared her life, she was to appear in the world. She was now instructed in playing upon the lute, in singing, &c. Things of which in her after-life she made little or no use, and which were even less in her esteem, but they fitted her for the court, with which she was to be acquainted, before her dismission into the country. She was taught also to read, to write, and cast accompts with great skill and exactness, to use her needle, and order the affairs of a family; qualifications which in future time proved of extra-

ordinary advantage both to herself, and her husband. She was also in these younger days of her time, partly by the diligence of her governess, partly by the pains of one Mr. *Moor*, her father's chaplain, and partly by the superintending care of the earl her father, fully instructed in the principles of religion. As to which she would often mention with particular honour her father, and her governess, and the last especially for the good histories she would tell her, and the good counsel she instilled into her. She gratefully remembered how exactly the hours of her days were portioned out for the several kinds of instruction, so that no time was left her except a small allowance for exercise, and what was granted her for her private devotions, as to which her governess was her most faithful monitor, or for the more public religious duties of the family, in which her constant presence was required by her father.

Having attained to riper years, she was frequently at the court of king *James*, and queen *Ann*, and was in great favour with the queen, and king *Charles* the first, then prince of *Wales*. She made frequent sad reflections upon this period of her life, for mispending a part of many Lord's days in masques, and other court-pastimes, according to the custom of others in like circumstances. This she would often mention with bitterness, and with a commendation of one of her noble sisters who had in her youth a just sense of the error of such a conduct, and courage enough to resist the temptations to it. It was the only thing in which a divine, who was well acquainted with her, declared that he ever heard her repent her obedience to her mother, and her attendance upon her.

The noble soul of this lady was ordained for higher things than balls, and masques, and visits. It was now time for a plant nurtured with so rare a cultivation to be removed into another place,

that her God might have the glory, and her generation the fruit of such an education. Her native beauty, and the excellent parts she began to discover, made many noble persons desire her in marriage; but at length with the approbation of her parents she chose for her husband sir *John Hobart* of *Bricklin*, in the county of *Norfolk*, bart. who was the eldest son of sir *Henry Hobart*, at that time lord chief justice, and chancellor to the prince. He was a person indeed as to title in the lowest order of nobility, but his estate bore a full proportion to his quality, and his noble spirit and temper far better suited his excellent lady than an higher ascent in the scale of honour with a different spirit and temper would have done.

In her conjugal relation she was become more conspicuous. She was now, as it were, planted upon an hill, in which those good seeds which had been sown in her ingenuous soul during her minority sprung up, and yielded abundant fruit in the whole of that triple capacity to which this relation, in some little succession of time, brought her, that of a wife to a worthy husband,—that of a mother of children—and that to a governess of a numerous family of servants.

If we consider the constituents of a good wife as living in chastity—in the prudent management of the affairs of the household—in respect to her husband's person, a concealment of his weaknesses, and in an obedience to his commands, together with a due sympathy, and patient and cheerful participation with him in the vicissitudes of Providence with which he was exercised, and above all, a serious and tender regard to the salvation of the soul of her husband, this most worthy lady will be found to have deserved the highest praise.

As to chastity, she judged it not enough to be in this respect virtuous, unless she lived above the suspicion of the contrary. She would often mention a saying of her mother's on this head,

" that temptations to the violation of the honour " of ladies in this particular took their rise from " a carriage too light and familiar in themselves, " and that *that* man was suffered to come too near " who came to be denied." Her constant behaviour therefore was that of an affability, ever tempered with gravity, and they both shone in such an inseparable conjunction as spread a glory upon her character.

As to her prudent management of the affairs of her houshold, she was not only so vigilant as that it was no easy thing for any servant to impose upon her, but she also extended her regard to concerns which were more extrinsical, and not the ordinary province of women; for finding her husband encumbered with a great debt, she undertook the management of his whole estate, and the auditing of all his accompts, and so happily succeeded in the business, as to diminish several thousand pounds of the sums which he owed.

Her respect to her husband's person, her concealment of his weaknesses, and her obedience to his commands, were evinced not only in words, but in actions, and she shewed that she had learned that precept of sacred writ, Eph. v. 22. *Wives submit yourselves to your own husbands as unto the Lord, for the husband is the head of the wife, even as Christ is the head of the church.*

Most remarkable was this lady's kind sympathy with her husband in those bodily afflictions with which it pleased the divine Providence to visit him. From their first marriage he was visited with afflictions, though in different degrees, and his noble consort seemed to be allotted to him as much for a nurse as for a wife. Her care for him, and tenderness of him was beyond expression, of which the writer* of her Memoirs " declares he

Dr. *John Collings.* He drew up a piece intitled, *The Excellent Woman*, discoursed more privately from *Prov.* xxxi. 29, 30, 31. upon occacion of the death of the right honourable the lady

" was an eye-witness for the seven or eight last " months of his life, when his distempers lay hea- " viest upon him. In the day-time she confined " herself to his chamber, seldom leaving him for " so much as an hour! unless to attend upon pub- " lic ordinances, to take her meals, or perform her " secret devotions. In the night she watched " with him to such a strange excess, as some may " deem it, that all about her wondered how her " tender frame could bear the continual fatigue, " seldom laying herself down to take any rest till " two or three o'clock in the morning, and then " taking it upon an ordinary couch in his cham- " ber, where she might hear every groan, and be " at hand to render her husband every service in " her power."

But this was not all. She was as much a meet help for her husband as to the things of eternity, and the salvation of his soul, as in the concerns of the present life. The familiar compellation which her husband generally used in speaking to her was *my dear saint;* and this not without good reason from the experience he had had of her in spiritual things. No sooner had God wrought a change in the heart of this noble lady, but there sprung up with it a great solicitude for the best interests of the companion of her life. By her prudent admonitions, and pathetic intreaties he was recovered from the vanities he had indulged in his youth, so as to abhor the things in which he had formerly delighted, and to inquire after, choose, and find his pleasure in those good ways of God, with which formerly he had no acquaintance, and against which, for want of a due knowledge, he had formerly conceived a prejudice. He now unweariedly desired, and was present at private fasts,

Frances Hobart, and prefixed it with what he calls *A short Account of her holy Life and Death.* To this account we are obliged for the Memoirs we are here giving of this lady, and in several places have made large quotations from it.

and other religious duties, and admonished his friends, and severely reproved others, and especially his servants, as to those errors which had formerly been too much his practice and delight. In short, by the blessing of God upon the public ministry of the word, upon which he now diligently attended, and the more private means of his excellent lady, he was brought to so good an hope through grace for several months before he died as without perturbation to view death every day making its near approaches to him, and at last not without testimony of a true hope in God quietly to commit his soul into the hands of his blessed Redeemer.

Having viewed this lady in her marriage-relation, we shall next consider her as a parent. She was the mother of nine children, of which, only one, a daughter, lived to marriageable years, the rest all dying either in their infancy, or before they had arrived to mature age.

This young lady was married to an honourable and worthy person sir *John Hobart*, bart. the heir of her father's honour and family, by whom it pleased God after some years to give her a son, which she did not long survive, being taken away from our world many years before the death of her mother. The son she left behind soon followed her to the grave, and thus did the good lady, the subject of our Memoirs, live to see God stripping her of every branch that had sprung from her, though he had a better name with which to crown and comfort her than that of sons and daughters.

"Concerning her deportment," says the writer of her life, "to her other children, while she en-
"joyed them, I can say nothing, not having had
"the advantage of knowing her till some years
"after God had deprived her of them; only I
"may rationally presume it was not unlike to
"what she shewed to the only survivor. For her

" I could say much, if, while she had a being " with us, by her pious disposition, affable and " ingenious temper, and most virtuous conversa- " tion, in short, by whatsoever accomplishments " could perfect and adorn a young and virtuous " lady, she had not both approved herself to all " to whom she was known, and also commended " her by whom she was educated to such a pitch " of feminine perfection. The instruction of her " father which she heard, and the law of her mo- " ther which she did not forsake, proved an orna- " ment of grace unto her head, and as chains of " gold, and orient pearls about her neck. And " indeed as there was nothing wanting in nature " to accomplish that young and excellent lady, so " her virtuous mother had resolved that nothing " should be wanting which either her own care, " or the art of others could help her to. Nor did " this rare lady shew more of a mother to her while " she lived than of a Christian mother when it " pleased God to extinguish this light of her eyes, " and quench this only coal which she had left " her, taking her death with that due sense which " became so tender and indulgent a mother, and " yet with that patience and fortitude which be- " came not only her rational spirit, which consi- " dered that she had brought forth a mortal daugh- " ter, but also a submissive Christian, who had " learned not to repine against heaven, but in " great measure to melt down her own into the " divine will."

We shall next consider this noble person in the relation of a mistress to a numerous family of servants; and it may be truly said of her that she acquitted herself in it with an equal honour to that with which she adorned her other capacities in life. She behaved herself in such a manner to her domestics as that her carriage would not allow them to be proud and malepert on one side, nor discouraged into a servility and baseness of spirit on

the other. After the choice of her servants devolved entirely on herself, her great care in the first place was to procure persons for her houshold who feared God. She ever preferred the virtuous and sober. She might indeed as to such be once and again deceived, but none were ever suffered to continue in her house when she had once discovered them to be drunkards, unclean persons, profane swearers, or cursers, enemies to religion and godliness, or in any way wicked and scandalous; and her eye was so much upon her family, and her care so much employed in the discipline of it, that it was not easy for any such persons to be long concealed, but they were quickly seen in their true light, either by herself, or her steward.

She not only amply provided for the comfortable maintenance of her servants, but she also bestowed a more than ordinary concern for the better interests of their immortal souls. In short, there were none who served her who would not praise her in the gates; none who ever waited upon her but what would rise up and call her blessed.

We shall now view this excellent lady in the third and last period of her life, when she became a widow. "In this state," says her *Biographer*, "she was indeed best known to me, as I had the "happiness of waiting upon her during this whole "time, and for some little time before, about se-"ven or eight months, whence I shall begin my "story. It was in *September*, 1646*, that I was "invited by sir *John Hobart*, at that time alive, "to take may chamber in his house, while I dis-"charged my ministerial office in the city *(Nor-"wich,)* and to take some oversight of his fa-

* Dr. *Collings* was then only about twenty-three years of age. What an excellent spirit, and uncommon endeavours to do good this man of God discovered so early in life will be made abundantly evidently from the Memoirs of the lady.

" mily in the things of God. Sir *John* himself " having been lately valetudinarious, and the fa- " mily without any spiritual guide, I found it in " some disorder, and the several persons in it, the " daughter only excepted, being persons grown " in years, I apprehended it no easy matter to re- " duce it to a due religious order and discipline. " My design was, it being a family of much lei- " sure, to bring it into a course of prayer in con- " formity to *David's* pattern, morning, evening, " and at noon-time, reading some portion of " Scripture every day, and expounding it, as my " leisure would allow me, together with catechis- " ing once in the week, a stricter observation of " the Lord's day, and repetitions of sermons, both " on that, and other days, when we had attended " upon the public ordinances. I did not do this " as thinking it was what God required of all fa- " milies, but because I thought God expected " more of us to whom he had given more leisure " from the distracting concerns of the world, be- " cause my hands at that time were not so full of " more public employment, but that I could at- " tend this more than ordinary service in the fa- " mily, and indeed because I thought I saw the " family so much behind-hand as to spiritual " knowledge, as that ordinary performances in a " short time were not likely to reach the end at " which I aimed.

" As to the generality of the servants, I feared " this alteration might prove like the putting new " wine into old bottles, and be judged a yoke that " they were not able to bear. I therefore first " communicated my thoughts to my lady, sir " *John's* sickly state not allowing much liberty " for discourse at that time. Her ladyship chear- " fully approving my thoughts, propounded them " to her husband, who with great expressions of " thankfulness signified his approbation to me, " and commanded the servants diligently to at-

" tend the duties, and himself, when his infirmi-
" ties would permit him, was never ordinarily ab-
" sent for some time at our prayers. At noon and
" night he was with them. The morning-service
" was by seven of the clock, rarely after eight,
" from which her ladyship, unless in a bed of
" sickness, in eighteen years I think was hardly
" twice absent, and was commonly with the first
" of the family in the room where they were per-
" formed, before her sickly state brought them
" to her own chamber.

" The business of catechising was more diffi-
" cult, but yet it was made easy by the parents
" prevailing with their own daughter to go before
" the family in a noble example, which she con-
" tinued till she had attained a competent know-
" ledge in the most necessary principles of reli-
" gion. From the time I first came into the fa-
" mily it pleased God to keep sir *John Hobart* in
" a dying condition, though he had some more
" lucid intervals than other, and within less than
" eight months God removed him into a better
" life. It was his great satisfaction all along his
" sickness to see his dear daughter making such a
" proficiency in the knowledge of the things of
" God, and so willing to set an example to his
" family; and he mentioned it as his dying com-
" fort that he had seen his family before his death
" in a course of reformation, which he doubted
" not but his lady would bring to perfection."

To come directly to that period of her life, her ladyship's widowhood. Now she sat solitary mourning as a turtle that had lost her mate, and for awhile knew not how to be comforted, because he was not. Having recovered herself from her passion, and learned to hold her peace because it was the Lord's doing, she made it her first request to Dr. *Collinges* to stay with her, and keep on the course of religious duties in the family, which he had begun, proposing to him an high encourage-

ment from an assurance that he should find her, according to the pattern of the man after God's own heart, endeavouring *to walk in her house with a perfect heart—that those who were of a froward spirit should depart from her—that her eyes should be upon the faithful of the land, that they might dwell with her—that they who wrought deceit should not dwell in her house—that he who told lies should not tarry in her sight**. To which resolutions she afterwards strictly adhered. To give herself the advantage of doing good to the souls of many, she at no small expence converted some less useful lower rooms of her house into a chapel which would conveniently hold more than 200 persons. Here she engaged the above-mentioned minister to preach a lecture every week, and to repeat one or both of his sermons every Lord's day at night, after the more public sermons were over in the city, which for sixteen years was continued to a very full auditory, and to the great benefit of many younger persons, and of those who had not such advantages as they desired in their own houses for hearing again what they had been hearing in the day-time. This work of piety was the more remarkable as her ladyship's chapel lying in the way to that field, where young persons had formerly been used to profane the latter part of the Lord's day by idle walks, and recreations, happily intercepted many of them, and proved from the example of it an allurement to them to a further reverence of the sabbath, and from the instructions they heard there, the happy means of an acquaintance with God and their duty. After this her ladyship engaged Dr. *Collinges* abovenamed to preach a morning sermon on the Lord's day, those monthly days only excepted when he was to administer the communion of the Lord's Supper more publicly. This course she continued

* Psalm ci.

so long as the good doctor had liberty to preach, or her ladyship had liberty to hear.

This most worthy lady having thus served her generation according to the will of God, her time came when she was to fall asleep, or rather when as a shock of corn she was to be gathered in her season.

The time of her last sickness, the dropsy, which seized her something more than half a year before her death, afforded no great variety of temper as to her spiritual condition. She kept on her course of religious duties in her house and chamber, as formerly. Her work was finished both as to the present and future life, her house and her soul were set in order, so that she had little to do but to be still, and wait for the salvation of God the remaining days of her appointed time, till her change came. "I do not remember," says Dr. *Collinges*, "that during her long illness she more "than twice discovered to me any conflicts in her "spirit, though I constantly attended upon her, "and as constantly inquired into the frame of her "spirit. She had sown in tears before, and had "now nothing to do but to reap in joy. Her "death was a long time foreseen both by her, and "by ourselves, but as to the particular time we "were somewhat surprized, for, when she probably "thought the day of her change at some dis-"tance, she lost her senses, and her speech, and "after two or three days quietly fell asleep in the "evening of the Lord's day, *Nov.* 27, 1664.

"Thus lived, thus died," says her worthy Biographer, "this twice noble, excellent lady, about "the sixty-first year of her age, possibly the "brightest example of piety, and truest pattern "of honour, liberality, temperance, humility, "and courtesy, which it hath pleased God in this "last age to shew in that part of the world where "he had fixed her. A woman indeed not without "her infirmities; to assert that were to discharge

" her from her relation to human nature, but as " they were of no reproachable magnitude, and " the products of natural temperature, not of vi- " cious habits, so they were so much outshone by " her eminent graces and virtues, as that a curi- " ous eye could hardly take notice of them. In " a word, none ever lived more desired, or died " more universally lamented by all worthy persons " in the city of *Norwich*, to which she was re- " lated.

" She was buried in a vault belonging to the " family of her dear and noble husband at *Blick- " ling*, in *Norfolk*, *December* 1, 1664, therein pay- " ing her deceased husband a last obedience, " who, as I have heard her pleasantly say, made " it his first request to her on the day of her " marriage."

THE RIGHT HONOURABLE

THE LADY CUTTS*.

THIS lady, though but young in life, but just turned of eighteen, yet was continued long enough to hold forth a bright example of female excellency to the world.

In her devotions she was very punctual and regular. Morning and evening came not more constantly in their course than her stated hours of private prayer, which she observed not formally, as a task, but returned to them always with desire, delight, and eagerness. She would on no occasion dispense with herself from paying this duty. No business, no common accident of life could divert her from it. She esteemed it her great honour and happiness to attend upon God, and she resolved to find leisure for that, for whatever else she might want it.

How she behaved herself in these secret transactions between God and her soul is known to him alone whom she worshipped. But if we may guess at her privacies by what was seen of her in public, we may be sure that she was full of humility, devotion, and fervency, for so she remarkably was in the time of divine service. Her behaviour was then very devout and solemn, and yet the most decent, easy, and unaffected. There was nothing in it either negligent and loose, or extravagant and strained. It was throughout such as declared itself not to be the work of the

* This lady was the wife of the right honourable *John*, lord *Cutts*, of whose gallant behaviour at the siege of *Namur*, 1695, see *Rapin's* History, Vol. XIV. 8vo. edit. p. 237, 238, 239. The funeral sermon for the lady was preached by doctor, afterwards bishop *Atterbury*, 1698. See his Sermons and Discourses, Vol. I. Sermon VI. The substance of the doctor's character of her we have abridged, and here present to our readers.

passions, but to flow from the understanding, and from a clear knowledge of the true grounds and principles of that her reasonable service.

This knowledge she attained by early instructions, by much reading and meditation, to which she appeared from her childhood to be addicted, and by a very diligent and exact attendance on the lessons of piety which were delivered from the pulpit, which no one practised better, because no one delighted in, listened to, or considered more; for at these performances she was all attention, all ear. She kept her heart fixed and intent on its holy work by keeping her eye from wandering. She often expressed her dissatisfaction at that indecency of carriage which prevails in assemblies for public worship, and wondered that they should be most careless of their behaviour towards God, who are most scrupulously nice in exacting and paying all the little decencies that are in use among men.

When the bread of life was distributed, she was sure to be present, and the strictness of her attention, and the reverence of her behaviour, were, if it were possible, raised and improved on these occasions.

Books she took pleasure in, and made good use of, chiefly books of divinity and devotion, which she studied and relished above all others. But of all books the book of God was that in which she was most delighted and employed, and which was never for any considerable time out of her hands. No doubt she knew and felt the great use and sweet influence of it in calming her mind, regulating her desires, and lifting up her thoughts towards heaven, in feeding and spreading that holy flame, which the love of God had kindled in her heart, and which she took care by these means to keep perpetually burning.

When she met with any thing in the holy Oracles, or in any other pious book, which she

thought would be of remarkable use to her in the conduct of her life and affairs, she trusted not her memory with it, not even that excellent memory, which she safely trusted with things of smaller moment, but immediately committed it to writing. Many observations of this kind she hath left behind her drawn from good authors, but chiefly from those sacred pages, in collecting which whether her judgment or her piety had the largest share, it is not easy to determine.

The passages of holy writ which she took notice of were indeed commonly such as related either to the concerns of her spiritual estate, or to matters of prudence, but it appears also that she spent some time in meditating on those places where the sublimest points of Christian doctrine are contained, and in possessing herself with a deep sense of the wonderful love of God towards us manifested in the mysterious work of redemption. She endeavoured to understand the great articles of faith, as well as to practice the good rules of life contained in the gospel, and she sensibly found that the best way to excite herself to the practice of the one was to endeavour to understand the other.

In the book of God she was particularly conversant on the Lord's day; a day ever held sacred by her, and which therefore always in her family wore a face of devotion suitable to the dignity of it. It was truly a day of rest to all under her roof. Her servants were then dismissed from a good part of their attendance upon her, that they might be at liberty to attend on their great Lord and Master, whom she and they were equally bound to obey. There were such a silence and solemnity at that time observed by all about her, as might have become the house of mourning, and yet so much ease and serenity were visible in their looks, at least in her looks, as shewed that they who were in the house of feasting were

not better satisfied. Thus did she prepare herself for the enjoyment of that perfect rest, the celebration of that endless sabbath she was so soon to enter upon. Thus did she practise beforehand upon earth the duties, the devotions, the customs and manners of heaven.

To secure her proficiency in godliness she kept an exact journal of her life, in which was contained the history of all her spiritual affairs, and of the several turns that occurred in her soul.

In this glass she every day dressed her mind: to this faithful monitor she repaired for advice and direction. She compared the past with the present, judged of what would be by what had been, accurately observed the several successive degrees of holiness she attained, and of human infirmity she shook off, and traced every single step she took onward in her way towards heaven. One would have imagined that so much exactness and severity in private would have affected a little her public actions and discourses, and have wrought themselves insensibly into her carriage, and yet nothing could be more free, simple, and natural. She had the reality without the outside and show of strictness. All her rules, all her performances sat so well and gracefully upon her, that they appeared to be as much her pleasure as her duty. She was in the midst of them perfectly easy to herself, and a delight to all who were about her, ever cheerful in her behaviour, but withal ever calm and even. Her satisfaction, like a deep untroubled stream, ran on without any of that violence and noise, in which the shallowest pleasures sometimes abound.

However cheerful and agreeable as she was, yet she never carried her good humour so far as to smile at a profane, an ill-natured, or an unmannerly jest, but on the contrary in her highest mirth such a licentiousness made her remarkably grave and serious. She had an extraordinary nicety of

temper as to all the least approaches to faults of that kind, and shewed a very quick and sensible concern at any thing which she thought it did not become either her to hear, or others to say.

True piety, which principally consists in an humility and submission of mind towards God, is ever attended with humility and goodness towards his creatures, and so it was in this excellent lady. Never was there a more deep, and unfeigned, and artless lowliness of mind seen in her rank and station. As far as she was placed above the most of the world, she conversed, as it were, upon the level with all of them, and yet, when she stooped the lowest towards them, she took care, even at that time, to preserve the respect that was due to her from them. She had so much true merit that she was not afraid of being looked into, and therefore durst be familiar, and the effect of that familiarity was, that by being better known, she was more loved and valued. Not only no one of her inferiors ever came uneasy from her, but no one went uneasy to her; so assured were all beforehand of the sweetness of her temper, and her obliging reception. When she opened her lips, gracious words always proceeded thence, and in her tongue was the law of kindness. Her reservedness and love of privacy might possibly be misinterpreted sometimes for an overvalue of herself, but the least degree of acquaintance with her made all such suspicions vanish, for, though her perfections both of body and mind were very extraordinary, yet she was the only person that seemed, without any endeavour to seem, insensible of them. She was it is true in as much danger of being vain, as great beauty, and a good natural wit could make her, but she had such an overbalance of discretion that she was never in pain to have the one seen, or the other heard. Indeed this was particular to her, and a distinguishing part of her character, that she never studied appearances, nor made any

advances towards the opinion of the world, being contented to *be* whatever was good, or deserving, without endeavouring in the least to be *thought* so, and this, not out of any affected disregard to public esteem, but merely from a modesty and easiness of nature, which made her give way to others, who were more willing to be observed; and yet she had also her hours of openness and freedom, when her soul poured itself into the bosoms of her friends and familiars, and then out of the good treasure of her heart what good things did she bring forth? and with what delight was she listened to by those who had the happiness to converse with her? so that a doubt it is whether she were most to be admired for what she did, or for what she did not say. It was wonderful that one who, when she pleased, could discourse so fitly, and so freely, should yet choose to be silent on so many occasions, and it was surprising that she, who was such a lover of silence, should, whenever she spake, charm all who heard her.

To her command over her tongue she added a strict and watchful guard upon her passions, those especially of the rough and troublesome kind, with which she was scarce ever to be seen disquieted. She knew not what the disorders of anger were, even on occasions that might seem to justify if not to require it. As much as she hated vice, she chose rather to look it out of countenance than to be severe against it, and to win the bad over to the side of virtue by her example than by her rebukes.

Her sweet deportment towards those who were with her could be outdone by nothing but her tenderness in relation to the absent, whom she was sure to think and speak as well of as was possible; and when their characters were plainly such, as could have no good colours put upon

them, she would shew her dislike of them no otherwise than by saying nothing of them. Neither her good nature, nor her religion, neither her civility, nor her prudence would suffer her to censure any one. She thought she had enough to do at home in that way without looking much abroad, and therefore turned the edge of all her reflections upon herself.

Her conversation might for this reason seem to want something of that salt and smartness, which the ill-natured part of the world are so fond of; a want that she could have easily supplied, would her principles have given her leave, but her settled opinion was, that the good name of any one was too tender and serious a thing to be played with, and that it was a foolish kind of mirth which, in order to divert some, hurt others. She could never bring herself to think that the only thing which gave life and spirit to discourse was to have somebody's faults for the subject of it, or that the pleasure of a visit lay in the giving up the company to one another's sport and malice by turns; and if these are the marks of wit and good-breeding, it must be confessed that she had neither.

With all this goodness, gentleness, and meekness of disposition, she had at the same time a degree of spirit and firmness, unusual in her sex, and was particularly observed to have a wonderful presence of mind in any occurrence of danger.

With these excellent endowments she had a modesty of temper, which shone throughout her whole life and conversation. A quality so strictly required of her sex that it may be thought not so properly commendable in any of them to have it, as infamous to want it. However, in the most common and ordinary graces there are uncommon heights and degrees, and it was the particular happiness of this lady remarkably to excel in

every virtue that belonged to her, even in those in which christians of the lowest attainments do in some degree excel.

Her love of purity was the cause why she banished herself from those public diversions of the town, at which it was scarce possible to be present without hearing somewhat that wounded chaste ears, and for which she thought no amends could be made to virtue by any degree of wit or humour with which they might abound. These good qualities she knew served only to recommend the poison, and make it palatable. She had really neither relish nor leisure for such entertainments, nor for a thousand other things, which the world miscals pleasures. Not that she wanted naturally a taste for any thing of this kind, for her apprehension was fine, and her wit very good, and very ready at command, whenever she pleased to exercise it, but she had turned her thoughts so much towards things of use and importance, that matters of mere pleasure grew flat and indifferent to her. She was so taken up with the care of improving her understanding, and bettering her life, in the discharge of the offices necessary to her rank, in the duties of her closet, and the concerns of her family, that she found at the foot of the account but little time, and had less mind to give into those vain amusements.

She did not think it the peculiar happiness and privilege of the great to have nothing to do, but took care to fill every vacant minute of her life with some useful or innocent employment. The several hours of the day had their peculiar business allotted to them, whether it were conversation, or work, or reading, or domestic affairs, each of which came up orderly in its turn, and was, as the wise man speaks, certainly under her management it was *beautiful in its season**.

* Eccl. iii. 11.

Yet this regularity of hers was free and natural, without formality or constraint. It was neither troublesome to herself, nor to those who were near her. When therefore any accident intervened, it was interrupted at that time with as much ease as it was at other times practised, for among all her discretionary rules the chief was to seem to have none, and to make those she had laid down to herself give way always to circumstances and occasions.

She wrought with her own hands often when she could more profitably and pleasingly have employed her time in meditation or reading, but she was willing to set an example to those who could not, and she took care therefore that her example should be well followed by all that were under her immediate influence, for she well knew that the description of a good wife, and a perfect woman in the *Proverbs*, a description which she much delighted in, and often read, was spent chiefly in commending that diligence *by which she looked well to the ways of her houshold, and eat not the bread of idleness;* and she knew also that the person, whose words these are said to be, was no less a woman than the mother of king *Lemuel**.

Diligence and frugality are sisters, and she therefore, who was so well acquainted with the one, was not likely to be a stranger to the other. She was stricly careful of her expences, and yet knew how to be generous, and to abound, when the occasion required. But of all ways of good management she liked that the worst which shuts out our hands to the poor; towards whom she always shewed herself compassionate and charitable. Of the other delights, with which an high fortune furnished her, she was almost insensible, but on this account she valued it, as it gave her

* Prov. xxxi.

an opportunity of pursuing the several pleasures of beneficence, and of tasting all the sweets of well-doing. *She delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon her, and she caused the widow's heart to sing for joy* *.

In the exercise of this, and of all other virtues she was wonderfully secret, endeavouring to come up as near as she could to the rule of not *letting her left hand know what her right hand did* †. This secrecy of hers she managed so well that some of the most remarkable instances of her goodness were not known till after her death, no, not by him, who was partaker of all her joys and sorrows.

Retirement and privacy she always loved, and therefore chose them, when, after the death of a near relation, who had the care of her education, she was at liberty to have lived otherwise. From that time to her marriage, which was more than three years, she hid herself in the country, having an early and settled aversion to the noise and inconveniences of a town-life, and too little an opinion of herself to think that it was so much the interest of virtue and religion, as it really was, that she should be known and distinguished.

When afterwards she went to court, as it was necessary for her sometimes to do, she did it with an air, which plainly shewed that she went to pay her duty there, and not to delight herself in the pomp and glitter of the place.

Soon after her marriage she declared to several friends her thoughts, " that every woman of " quality was as much obliged, as she was more " enabled than other women, to do good in the " world; and that the shortest and surest way of " doing this was to endeavour by all means to be

* Job xxix. 12, 13. † Matt. vi. 3.

" as good a christian, and as good a wife, and as " good a friend as was possible."

She endeavoured to all this, and she fell not far short of her mark, for she excelled in all the characters that belonged to her, and was in a great measure equal to all the obligations under which she lay. She was devout without superstition; strict, without ill-humour; good-natured, without weakness; cheerful, without levity; and regular, without affectation. She was to her husband the best of wives, the most agreeable of companions, and the best of friends; to her servants, the best of mistresses; to her relations, extremely respectful; to her inferiors, very obliging; and by all who knew her, either nearly, or at a distance, she was reckoned, and confessed to be one of the best of women.

Short as her life was, she had time enough to adorn the several stages of virginity and marriage, and to experience the sadness of a kind of widowhood too, for such she accounted it when her Lord was long absent from her; mourned as much, and refused to be comforted till his return.

As her life was short, so her death was sudden. She was called away in haste, and without any warning. One day she drooped, and the next day she died; nor was there the distance of many hours between her being very easy in this world, and very happy in another.

However, though she was seized thus suddenly by death, yet she was not surprized, for she was ever in preparation for it; *her loins girt*, as the scripture speak, *and her lamp ready trimmed and burning* *. The moment almost that she was taken ill she was just risen from her knees, and had made an end of her morning devotions; and to such an one a sudden death might well be desirable. Where a pious soul is in perfect readiness, there

* Luke xii. 35.

the sooner the fatal stroke is struck the better; all delays in this case are uncomfortable to the dying. In truth, she could not be called away more hastily than she was willing to go. She had been used so much to have her conversation in heaven, and her soul had been so often upon the wing thither, that it readily left its earthly station upon the least notice from above, and took as it were the very first opportunity of quitting her body without lingering, or expecting a second summons. She stayed no longer after she was called than to assure her Lord of her entire resignation to the divine will, and of her having no manner of uneasiness upon her mind, and to take her leave of him with all the expressions of tenderness. When this was over she had nothing more to do. She sunk immediately under her illness, and, after a short unquiet slumber slept in peace.

THE RIGHT HONOURABLE THE

LADY ELIZABETH HASTINGS.

THE lady *Elizabeth Hastings* was born *April* 19, 1682. Her father was *Theophilus*, earl of *Huntingdon*, and her mother was the daughter of sir *John Lewis*, of *Ledstone*, in the county of *York*, bart. one moiety and more of whose very large estate came to her by inheritance.

There was a fine dawn of her future excellencies in her tender age. A countenance that united in it something great, and something condescending, an ingenuous temper, a quickness of understanding, a benevolent spirit, a flexibility of nature, a devout frame, and a solemn sense of divine things were observable in her first departure out of her infancy, and her footsteps slipt not in the dangerous ascent of life, so that she was not only free from every stain of vice in her early days, but superior to the world, and its vain and trifling amusements.

Before she launched into life, she was fond of privacy and retirement, and was much in devotional exercises in her closet. In some contests between the earl her father, and lord *Hastings* her brother, she observed such a prudence in her conduct, that she preserved the kindness and affection of both, and, after the death of the former, and till the decease of the latter, she would be doing good things with her substance, when her abilities were not so great.

Her ladyship's active life most conspicuously commenced soon after the death of her brother by the whole blood, the right honourable *George*, earl of *Huntingdon*, already mentioned under the title of lord *Hastings*, when her excellent virtues shone out by what has been the eclipse of virtue in others, the accession of a large fortune.

Then it was that she became known, and was observed to be something more than a lady of great beauty, and fine accomplishments, of affability, and easy access, of condescension, and good-nature, and of regular motions in religion. Her aims were set high, and no attainments in piety and goodness would content her soul short of perfection.

When she had not many months finished her twenty-seventh year, her singular accomplishments and merits were celebrated by the ingenious author of the papers called the *Tatler* under the name of *Aspasia*.

"But these ancients," says our *writer*, "would "be as much astonished to see in the same age so "illustrious a pattern to all who love things "praise-worthy as the divine *Aspasia*. Me- "thinks I now see her walking in her garden like "our first parent, with unaffected charms, before "beauty had spectators, and bearing celestial "conscious virtue in her aspect. Her counte- "nance is the lively picture of her mind, which "is the seat of honour, truth, compassion, know- "ledge, and innocence.

"There dwells the scorn of vice and pity too.

"In the midst of the most ample fortune, and "veneration of all that behold and know her, "without the least affectation, she consults re- "tirement, the contemplation of her own being, "and that Supreme Power which bestowed it. "Without the learning of schools, or knowledge "of a long course of arguments, she goes on in "a steady course of uninterrupted piety and vir- "tue, and adds to the severity of the last age all "the freedom and ease of this. The language "and mien of a court she is possessed of in the "highest degree, but the simplicity and humble "thoughts of a cottage are her more welcome en- "tertainments. *Aspasia* is a female philosopher, "who does not only live up to the resignation of

" the most retired lives of the ancient sages, but " also to the schemes and plans which they " thought beautiful, though inimitable. This lady " is the most exact economist, without appearing " busy; the most strictly virtuous, without tast- " ing the praise of it; and shuns applause with as " much industry, as others do reproach. This " character is so particular, that it will be very " easily fixed on her only by all that know her, " but I dare say she will be the last that finds it " out*."

In order to assist her endeavours to reach the sublimest heights of honour and virtue, our lady commenced an acquaintance with persons eminent for religion, doctor *John Sharp*, archbishop of *York*, *Robert Nelson*, esq. and doctor *Richard Lucas*. Many years after the decease of all of them she has been heard to felicitate herself upon the privilege of her friendship with them, and how much she was esteemed and honoured by Mr. *Nelson* in particular, and we have no reason to think but she had a like esteem from the others, is evident from a letter of his yet remaining, in which he applies to her the following text, *Prov.* xxxi. 29. *Many daughters have done virtuously, but thou excellest them all.*

In the place *(Ledstone-House)* where her ladyship spent the greater part of her life, almost every eye beheld her with wonder. The higher ranks of mankind were by her acquaintance some of them charmed into the love of virtue, while others found their virtues heightened and improved. As to the lower part, they were guided by her wisdom, and, if they wanted it, were cherished by her bounty.

Such was the superiority of her understanding that in matters of high moment hundreds would ask counsel of her, who were themselves well qua-

* *Tatler*, Number 42, dated *July* 16, 1709.

lified to give it to others, for she was blessed with a rectitude of jugdment, and could readily penetrate through perplexities, unravel them, and mark out the wisest and safest conduct, having ever for her ground the interests of truth, fidelity, honour, and religion. Her end was the glory of God, and the good of all men, keeping all her capacities, all her powers, and all her fortune continually upon the stretch for the benefit of her fellow-creatures; weeping with them that weep, rejoicing with them that rejoice; given to hospitality, distributing to the necessities of the saints, and to others that were less so, having joy at the conversion of a sinner, or any the smallest appearances of it.

Besides the wisdom which is called secular, as having for its objects the affairs of this life, her ladyship's mind was endowed with that wisdom which comes from above, and, was so influenced by it, that whether she writ or spoke, it was ever in consistency with it. Her will was in full subjection to the precepts of the gospel. She took her measures from them, and observed a close conformity to them. Her will also bowed to the Divine Will in her afflictions. Because they were the pleasure of God, they were hers too, and, when his arrows stuck fast within her, and his hand pressed her sore, she possessed herself in these painful parts of life with great cheerfulness, and preferred them in her whole judgment, and upon the most important considerations, to the days of health and ease. As to her affections they were set upon things above, panting and longing after the pleasures that are there, or attaching her to such employments as infallibly lead to them.

Her ladyship's attendance and apparel were such as became her place and station. Her body she knew was the temple of the Holy Ghost, and she possessed it in sanctification and honour. Her support of it by meat, and drink, and sleep, was

ever bounded by necessity. The intervals that happened as to the last were improved in pious meditation or prudent deliberations what better measures to take in the duties of her Christian calling.

The word of God was a lamp to her feet, and a light unto her paths. Her delight was in his law, and she made it her every day's study. She held her bible to her heart ro receive its quickening virtue, and used it at the same time as she would a mirror to her face, to discover every spot and blemish. The other books that she used were well chosen, and they were much in her esteem, and often in her hands, in order to learn from them to examine herself by them, and to see what she had in common with the children of God, and if in any thing she fell short of them. She compared spiritual things with spiritual, she pondered with her own heart, and searched out her spirit, weighing herself as it were in a balance.

She used her pen much; sometimes for her own service, but more for the service of others. Besides what papers went abroad, great numbers remained, but were unhappily destroyed by a severe sentence of her own. By them she would have been more fully and better known, and more excellent things might have been spoken of her than what could have been gathered by any other information.

She begun every day with supplications, and prayers, and intercessions in private; addressing herself to her God with all diligence and earnestness, and with a recollected spirit, and fervency. True it is that she allowed herself little intermission in this duty of prayer, every where attending to the all-seeing eye of God upon her, and having her soul winged, and carried up with holy pantings and aspirations towards him. So well did she know the mighty importance of prayer, its gracious acceptance with the Almighty, and its power-

ful help to enlighten, relieve, strengthen, and purify the soul, that she made most public provision for the practice of it, as for herself, so also for her family, collecting all the members of it, excepting such as were necessarily detained, four times a day, for the exercise of this duty. Happy was it for those servants who came under her roof, for there was every thing for them that might do them good, in a gentle, gracious, considerate, bountiful, compassionate mistress, presiding over them with the dispositions of a parent, providing for the improvements of their minds, for the decency of their behaviour, and the inoffensiveness of their manners, and using every possible mean and method to bring them to true religion. And as her great talents were every way fitted to turn many to righteousness, so they were as successful, and she both near and afar off much enlarged the borders of God's kingdom.

She much delighted in public worship, and constantly attended it. Her behaviour in the house of God was solemn, and grave, and awful, and clear of all pharisaical affectation, and no doubt much quickened, and animated the devotions of others.

She was ever mindful of every jot and tittle of the law. In this spirit her care extended even to her cattle, because that it is declared to be a property of mercy. She would have the skill and contrivance of every artificer used in her house employed for the ease of her servants, and that they might suffer no inconvenience or hardship. Besides providing for the order, harmony, and peace of her family, she kept great elegance in and about her house, that her poor neighbours might not fall into idleness and poverty for want of employment, and, while she thus tenderly regarded the poor, she would visit the higher part of the world, lest those who sought after her friendship, should complain of her, or fall into

uncharitableness concerning her, or censure her for being proud and supercilious.

A just display of her ladyship's art and manner in company would be to place her in one of the most amiable lights Her talents for conversation were most shining and great, and more in truth than she would allow herself to use, accordingly she would restrain a brisk and lively imagination, and give the demonstrative proofs of a deep and sound understanding, and to flourishes of wit and humour would prefer the much better ornaments of courtesy and complaisance. It was her great care that they with whom she conversed should be convinced of the honour and esteem she bore them, to observe a carriage by which none should be awed or made uneasy at the superiority of her condition, to see that she failed not in any part of right decorum, that none might think themselves neglected or overlooked by her, and to hear and speak according to what occurred, or was before her, watching all the while with penetration and eagerness for an happy transition of the discourse to religion; and, when that was once gained, she was then in the true enjoyment of her spirit, and was got into her natural element; for to say the truth in all her intercourses she was never rightly at ease unless religion had some place in the conversation, and she thought the spirit of it was dead in the majority of the company at least, if there was an utter neglect and silence as to the one thing needful.

At her table her countenance was open and serene; her voice soft and melodious, her language polite, and seasoned with salt, treating of things useful and weighty, and bringing out of her rich treasures of wisdom things new and old. Here she displayed all the elegancies of good breeding, addressing herself to all with great meekness and condescension, and adapting herself to every one's respective talents and capacities. The smiles of

her benevolence were enjoyed by all, and every one felt the sweetness of her company.

As her house and table were rarely destitute of some or more of her family, so she made them all the parts of herself, and embraced all her relations according as they stood in the several degrees of consanguinity with true and tender affection. She would also inquire and seek after any of the withering and drooping branches of her family, and would kindly support and cherish them, directing her aim by kindnesses of this nature to serve their best interests, and lead them into the paths of godliness.

But what shall we say of her care of all cares, the strangers, the fatherless, and the widow, the needy, and him that hath no helper, the lame, the halt, and the blind! These objects drew out the compassions of her soul. She had a share in all their sufferings; she would often converse with them, and inquire into their history with the utmost condescension. She would study their particular cases, and put them in the way of a better condition. She would visit them in sickness, and bear the expences of it. Some of them were ever in her court-yard, or in her house, and frequently in great numbers, and it was not chargeable upon any neglect of hers if any one went away unrelieved with meat, physic, cloathing, or money, according to their several necessities, and many times a single person would receive all four. Many of these that lived remote had yearly allowances, and large sums frequently were sent into distant parts of the kingdom.

Her still larger applications of her substance were fixed pensions upon reduced families, exhibitions to scholars in the Universities, the maintenance of her own charity-school, her contributions to other schools, disbursements to the religious societies for the propagation of the gospel in foreign parts, and for promoting christian know-

ledge at home, and the erection and augmentation of Churches. To which may be added free and frequent remission of debts, in cases of straitness or insolvency, together with a noble plenty and all becoming magnificence in her house, and mighty acts of generosity to relations, friends, and even to those who were neither. Her ladyship's declared and most admirable rule was to give the first place to *justice*, the second to *charity*, and the third to *generosity*. Of this third method of applying her substance surprising instances might be produced, as in five hundred pounds a year given to one relation, three thousand pounds in money to another, three hundred guineas, all the money that at the time was within her reach, and large promises of more to a young lady who had very much impaired her fortune by engaging in the *South-Sea scheme*.

At the same time there were these visible glories that adorned her ladyship's life, and spread the beauty of holiness around her, she well knew that the great scene of religion lies within, and in the right government there, called the hidden man of the heart: accordingly her eye was ever upon her heart, to see that all its principles were cleansed from evil mixtures, that they had no taint of self-love, and were not sullied with vainglory, to observe the tendency of all its motions, which way the bias of it was set, and how its struggles weakened towards sinful excursions, and she would continually cherish the divine life by acts of faith in the blood of her Redeemer, by rating her own righteousness as nothing, and by marking well, and daily committing to writing all her slips, and penitentially mourning over them.

Such were the diligence and circumspection which this lady used in her christian calling. In this practice of piety did she walk closely with her God, and in this manner through a series of

almost thirty years, did she shine, the bright example of every virtue, at the same time that she gave a clear demonstration on how right a basis every thing stood, and by what principles she was governed in that she could never endure to hear one word spoken in her own praise.

We shall now accompany her to her closing scene. As was her day such was her evening, if indeed her sun did not go down with an improved, and redoubled lustre. Her ladyship in early life had received a contusion upon her right breast, which left behind it a small inward tumour, attended with little or no disturbance, and for that cause probably not much regarded. This continued several years without any sensible increase, till about twenty months before her death it gave her cause of complaint, upon which application was made to a reverend gentleman (Dr. *Johnson)* very eminent for his skill in surgery, who upon sight and examination was clear in his judgment, that there was an absolute necessity that the affected part should be separated from the body.

" What her ladyship's first impressions were up-
" on hearing of this I will not," says the author of her *historical character*, " undertake to relate:
" perhaps nature might flinch at first." But a neighbouring clergyman, who had a correspondence with one in the family, being made acquainted by his friend what afflicting sorrow the family was in, and his friend in particular, without being informed from what cause, he imagining that it was no common matter, but something of a very distressing nature, and something too in which her ladyship had a very large share, this clergyman immediately wrote back as suitably as he could upon no other grounds than his own conjecture, and happily touched upon the necessity of sufferings, setting forth briefly those which Christ endured in the flesh, and observing

that he will bring all his followers in conformity to himself in all things, and that sufferings were the way to his perfection, and must be so to ours, and that they are the expressly declared condition of our being glorified with him, the marks and characteristics of our adoption, and the most sovereign medicines sent from heaven to heal our spiritual diseases.

Her ladyship before hand saw into the truth of all this, as she had well explored and digested every other truth in the whole system of our holy religion, and would often express some uneasiness that her own sufferings, in the account she made of them, should in a manner be little or none. And it was the sentiment of one, who had a station under her, and was not unskilled in this kind of knowledge, that the mighty torrent of sufferings which broke in upon her at the last was designed by her heavenly Father for this end among others to solace her spirit, and to strengthen her assurance that she had every mark and token of her favour and acceptance with him.

The letter mentioned above was shewn to her ladyship, who, with an emotion beyond what was usual with her, declared, "that she would not "wish to be out of her present situation for all "the world, nor exchange it for any other at "any price;" and accordingly with great meekness and tranquillity, without any change in her temper, with a cheerfulness scarce to be believed, in perfect serenity and freedom she went through every day till the time appointed for the operation, as one who sat loose to, and was indifferent for life or death.

When the day came for the excision of her breast, great skill and wisdom were used in all things, every bad event was guarded against, and her hands were held by men of strength—but her hands might have been held by a spider's thread. She shewed no reluctance, no struggle, or con-

tention, nor did she even make any complaint: only indeed towards the end of her bloody baptism she drew such a sigh, as any compassionate reader may do to be told this. Though even this small expression of anguish has been denied by a clergyman of great worth, who assisted at the operation, and was one of the number who held her ladyship's hands, and from his account one would think that her flesh was as insensible of pain as her spirit was superior to it.

The following night was not indeed a night of much sleep, but it was a night of truly celestial rest; a night of thanksgiving to her God for the visible demonstration of his power in and about her, for his stretched out arm in her great deliverance, for the bountiful provisions he had made for all the occasions of her body, and soul, and, in a word, for all his blessings, holding all the powers of her spirit in tuneful employment, and exercising them in acts of love, gratitude and adoration; so that some doubt may be made whether the *Israelites*, with their heavenly-commissioned captain at the head of them, offered more acceptable melody to their almighty deliverer, after their escape from *Pharaoh* and his armies at the *Red Sea*, than did this lady at this juncture under distresses, one would think superior to what theirs had been.

Her ladyship sooner than was expected was restored; and with every improvement that could be made returned into the same tenor of life which she had so long observed before, in some variety of employments indeed, but such as were calculated for the glory of God, and the good of mankind.

She saw what an excellent and serviceable handmaid learning was to religion, and upon that account was a great lover of it, and indeed was far from being destitute of learning herself, for she was able to compose and judge well, and could

mark out the beauties, excellencies, errors, and defects in authors, and whether they were written in taste, or not; and as to practical divinity, and things belonging to the direction of conscience, she rarely ever made an erroneous determination.

Impressed with these sentiments, and possessed of these talents, she thought provision made for the better state of learning, as it is begun and carried on in schools, and further promoted and finished in universities, was a right exercise of her attention and care, and a proper object for her munificent donations, and how suitable and proportioned to the magnificence of her spirit these were may be found in the *codicil* annexed to her will, containing the devise of her manor of *Wheldale* to the provost and scholars of *Queen's* College, *Oxford*, for the educating students for the ministry.

In the weakly condition in which she now must be, it was very much her employment to provide that all her settlements should be secured from prostitution, and guarded against spoil and depredation, and that all her good purposes might be followed with execution and effect. To this end with an indefatigable industry she digested, improved, enlarged, and altered several schemes, rules, orders, and provisions, and all this very much from her own ability and wisdom.

But this care, this work, and labour of love, to which she dedicated a large share of her estate, and for many years a large stock of her health, were shortly to be exchanged for tranquillity and rest. The distemper, only repressed for a time, broke out with new malignity, to the much greater affliction of thousands in the world, than of her that bore it, for she had now been for some time in the school of affliction, had been exercised with its sharpest discipline, and had found its salutary effects, and, as she had lost one part

of her body without being shaken or hurt, so she trusted in God that, if there was need, as in reality there was an expectation, she might with safety loose another, and she knew that her own sufferings were infinitely short of what her Saviour endured for her on the cross, and that there was great probability that the last draught of her cup might not be so bitter as was the first. Under these views and sentiments her hope was full of immortality, and the eternal weight of glory now in full prospect made all her afflictions light. Her faith was not to be diverted from it, though her condition would not allow her for several months for obtaining any ease to turn herself in her bed, and therefore she would hold to her long established purposes, and strive to enter in at the strait gate, and excel every thing that was past as much as she could, not looking back at the things that were behind, but pressing forward to the things that were before. Though she had little appetite to eat, she could find strength to pray, and, as the author of her historical character verily believes, she suffered not any one hour of the day to pass without prayer. But every other duty is to be attended to as well as this, and doing good to the souls of others was ever the same with her doing good to her own; and because her family mourned, and refused to be comforted, some of them perhaps having less acquiescence in the divine will than she had, she would therefore be cheerful that they might cease to weep, and for a pattern for them, when in like circumstances with hers, she made no complaints among them which a mortal creature could suppress, and accepted all their kindness and services with condescending acknowledgments, passing by with inobservance any errors, mistakes, neglects, or inadvertencies into which any of them might fall.

In this near and certain approach of death her

cherishing warmth, like that of the sun, though it might be most felt by those of her family, yet reached those at greater distance. Witness the great number of letters she wrote and dictated to others when she became unable to write herself, full of sweet counsel, having for their argument the blessedness of piety, setting forth its true nature and pressing home the necessity of it, and witness also the great resort to her house of persons of all conditions to behold the living power of religion in her, and to be partakers of, and be benefited by her wisdom, whom she would instruct herself, or engage those who had any talent that way to do, having them in great numbers about her, and continuing in heavenly conversation and conferences with them as long as she had strength to speak, and keeping up her attention to others when her strength was gone. At other seasons she would seek out for, and draw to her the company of holy persons, refreshing and warming her spirit with them, as her great delight was ever in them; she and they mutually giving and receiving light, heat, comfort, and strength from the words of the wise, and their divine sayings. She and they at the same time having their spirits mingled and holding mystical communion with all the saints upon earth, and in heaven; as her alms all along, in the same series of days, under the great and necessary expences upon herself, under every other increase of expence still driving on, and carried with a like impetuous succession as the waves of a swelling tide. "Where, would she often say to those "about her, is there a poor member of Christ's "whom I can comfort and refresh?" Silver and gold were given to many who very rarely had seen so much which they could call their own, and in this period forty guineas were issued in one sum for the enlargement of a gentleman who was a prisoner for debt at *Rothwell*, though she had

never seen him, or heard any thing of him, except some few words of his case, and in his favour, in all her life before.

Her ladyship was for several months separated from public worship, of which she was a great lover, and to observe which she held herself under sacred and inviolable obligations. So great and exemplary was her zeal in this respect that she could not excuse herself from an attendance at the House of God for having had a bad night, or for having taken a little cold, or because the roads were deep, and there was some danger that the coach should be overturned, but she ever continued to go under great want of sleep, and great cold taken, and even under afflictions worse than they, even after her coach had been overturned, and after part of her body was mouldering in the church-yard. But now impediments were thrown in her way, which she could not possibly overcome. What must she do in this distress? Her expedient was, now she could not go to the church, to bring the church as far as she could to herself. Accordingly she had in this season the established service as formerly daily read, and the holy sacrament administered to her every Lord's day.

She was now in a very tottering state, though with less pain, or at least less complaint than ever could be thought of, or rationally expected. The skill of the reverend gentleman already mentioned cannot be praised according to his merit. Under God he kept her pains moderate, and gave her relaxation and relief under every distress. But her firmest support was her faith in Christ, which, fifty years ago being only as a grain of mustard-seed, had now grown up into a spreading tree, and she could refresh herself under its shadow. By the virtue of this grace she had overcome the fears of death, and taken out its sting, and neither the sight of death, nor the rigour of the law could

in the least dismay her soul. She had walked by the rule the law of God had set her, and, though she had not perfectly obeyed it, yet her Redeemer had, and his righteousness were hers, and wrought for her, and he spoke peace to her spirit, and strengthened her with assurance that, as he had long brought her up in his nurture, and admonition, and was now putting his last hand for the finishing his own work, so the gates of his kingdom were opened for her entrance into his joy.

But she knew she must wait his pleasure, and desired nothing but it; though it must not be omitted that her ladyship had a willingness, consistent enough with her full resignation to the Divine Will, to travel still in the wilderness till such time as her durable charities were established by law. Dr. *Johnson*, at once the physician of her body and soul knew this, and directed all his skill for the continuance of her life, till her benevolent wishes were accomplished; and, so indulgent was the Almighty to her in this respect, that she survived the legal and necessary time by seven or eight days; when with triumph, she entered into the joy of her Lord.

We shall add to the above account of this most excellent lady what may be called its epitome, as it was published in the *Gentleman's Magazine* for *January*, 1740, p. 36. in the list of deaths for the year 1740. The first of them is the following article. "*December* 22, 1739. The ho-
" nourable the lady *Elizabeth Hastings*, at her
" seat at *Ledstone*, *Yorkshire*, sister to *George*
" late earl of *Huntingdon*, and half-sister to *Theo-*
" *philus* the present earl. Though the splendor
" of her birth was truly great it seemed as it were
" eclipsed by her shining qualities. She was
" amiable in her person, genteel in her mien, po-
" lite in her manners, and agreeable in her con-
" versation. Her judgment was solid, her regard
" to friendship sacred, and her sense of honour

" strict to the last degree, and she was of so rare " modesty and humility, that a more disagree- " able thing could not be done than publishing " her good deeds, and rendering her due praise. " She was above all a sincere Christian. Her " piety towards God was ardent and unaffected, " and her benevolence towards mankind was such " as the good angels are blessed with. Thousands " had she comforted and relieved, many enriched " and advanced. Her patience and resignation un- " der her last long and tedious sickness, her mourn- " ing for the sins of men, her unwearied endeavours " for their eternal welfare, her generous and cha- " ritable appointments, her tender expressions to " her relations, friends, and servants, and her " grateful acknowledgments to her physicians re- " quire whole pages to set them in a proper light. " In short, scarce any age has afforded a greater " blessing to many, or a brighter example to " all. Her corpse was interred with great funeral " solemnity in the family-vault at *Ledstone*, near " her grandfather, sir *John Lewis*, bart. the fol- " lowing inscription being put upon her leaden " coffin, &c."

The Right Hon. the lady *Elizabeth Hastings*,
Daughter of *Theophilus* Earl of *Huntingdon*,
By *Elizabeth* his first wife,
Daughter and co-heir of Sir *John Lewis*, Knight and Baronet,
From whom descended to her the manors of
Ledstone, Ledsham, Thorparch, Collingham, Weldale, Wyke, and *Shadwell*.
In the four first she erected charity-schools,
And, for the support of them and other charities,
She gave in her life-time *Collingham, Shadwell*,
And her estate in *Burton-Salmon*.
She was born the 19th of *April*, 1682.
Died the 22d of *December*, 1739.
A pattern to succeeding ages
Of all that's good, and all that's great.

MRS. JANE RATCLIFFE.

MRS *Jane Ratcliffe* was born of good parents of unblameable characters, morally civil, not without some appearances of religion. Her uncle was Mr. *Edward Brerewood*, a learned professor in *Gresham College*, *London*. In her younger years she was rather civil and religious, and was too much delighted with dancing, stage-plays, and other public vanities, according to the fashion of young people, especially in those times when these things were so well thought of that they were admitted to be acted in the churches*. But it pleased God, according to the election of grace, in due time effectually to call her to himself by the ministry of Mr. *Nicholas Byfield*, who was a powerful and profitable preacher of the word of God at that juncture in the city of *Chester*, which was also seconded by the afflicting hand of God, in taking away her first child, which Providence she laid deeply to heart, while it was made the occasion of great good to her soul.

At her entrance upon religion she rather feared God than loved him, which engendered many perplexing scruples in her soul, which for the present were very grievous to her. Her spirit was sore wounded, and her inward distresses were so sharp and painful, and sometimes so terrible that it was difficult to fasten any comfort upon her.

* The acting of stage-plays in churches may appear almost incredible, but we have faithfully transcribed the passage as it stands in Mr. *Clark's* Lives, p. 377. Certain it is that in *Charles* the first's reign the court had its *Balls*, *Masquerades*, and *Plays*, on the *sunday* evenings, while the youth of the country were at their *Morrice-dancing*, *May-games*, *Church* and *Clerk Ales*, and all such kinds of *Revellings*. *Neal's* History of the Puritans, Quarto Edit. Vol. I. p. 569.

But, after the Lord had thus chastened her, he shewed himself her most kind and effectual physician, according to *Job.* v. 18. *He maketh sore, and bindeth up; He wounds, and his hands make whole,* for he quieted her troubled spirit, and settled her in the assurance of his love.

Being thus by the divine goodness converted and comforted, by her frequent and attentive hearing of sermons, and reading good books, the bible especially, in which she took an incredible delight, and by moving questions to persons whom she thought best able to answer them, she became an excellent proficient in the great matters of religion, though she took not upon her to extend her instructions beyond her own children and servants.

She very little concerned herself in worldly affairs, and when she did she entered not with any great spirit into them, but, while she declined much acquaintance with the world, she shone gloriously in the knowledge of God, and divine things.

It might be truly said of her, that the word of God dwelt richly in her in all wisdom. She was well fitted and prepared either to counsel, or comfort, to reprove, or to plead for, as there was occasion. Yet she was by no means talkative, but rather sparing of her speech, so that she was as much remarked for her silence as for her suitable discourse, when there was a proper opportunity. So far was she, when she spoke, from speaking ill, especially of the absent, and her superiors, that she rather concerned herself to look to her own life, than to censure others. She also gave the proofs of her prudence in the course of her behaviour. She was a woman of a well-composed spirit, and of remarkable discretion, directing her affairs by the dictates of grace and reason, without any debasing mixtures of passion,

which usurped no sway over her, and very seldom made any appearance in her, but when her wisdom suggested to her that it was fit to make use of it for due admonition to others, and then she would temper her warmth with such moderation as that neither her words, nor looks, nor gestures carried any colour of contradiction to her prudence and piety. So that her wisdom was a protection to the reputation of her godliness from all scornful reproaches, and raised the christian profession to an higher esteem in her person, and for her sake.

Though she had eminent gifts, yet she was far from their disposition, who think they do nothing well unless they are singular; and, though she had less to do with worldly affairs than most would have had in her situation, yet in the management of them she gave that proof of prudence which *Solomon* mentions, *Prov.* xiv. 1. *that a wise woman builds her house*, for she was very provident in the management of her family-concerns both while she was in the married state, and when she became a widow.

Her devotion and piety were correspondent to her knowledge of God, and faith in him. As she had a clear apprehension of God, so none had more inflamed and devout affections to him, as appeared in the following particulars.

She was frequently and fervently conversant with God, not only in the public ordinances, but in her private exercises of devotion; and in these he graciously communed with her, for he sent forth his spirit into her heart, whereby she cried, Abba, Father, the spirit of grace and supplication, which enabled her in an extraordinary manner and measure to pour out her soul into his bosom, and, though she duly esteemed the solemn prayers of the public assemblies, and never slighted, nor censured set forms of prayer, yet

could she excellently well conceive prayer, and vary her petitions as the present occasion required.

In this her devotion she was so abundant in apt and pertinent expressions, that indeed it was a matter of admiration that one, so frugal of her speech in her common conversation with the world, should be so prompt and eloquent in her intercourse with God. Nor was she more copious in words, than fervent in spirit; for, such was her holy violence in prayer, that she seemed not so much to knock at heaven's gate, as to make an onset upon it, and to break in by the powerful importunity of her supplications.

Her service also to God in this kind was drenched in tears; and, though in prudence she used much privacy in the duty of prayer, yet the exercise of such a singular gift as she possessed could not be concealed from her servants, and some secret female friends, who sometimes, when they were sick, or harrassed with fears, or in the pains of child-birth, would prevail upon her by their importunity to pray with them, and when she yielded to them, and God seemed to yield to her by answering her request, were apt, as there was reason, to ascribe the good effects to her fervent entreaties. A female friend of hers, who lay in the same bed with her in *London* for many weeks together, and was by the mean a partaker with her in her daily devotions, professed that she was so plentifully furnished for utterance of her requests to God, that she never wanted variety of suitable words to be presented to him, except when a surcharge of sighs and tears put her prayers to a pause.

When the heart is full of love, the mouth is filled with praise of a person most deservedly, and most dearly beloved, of which we have an example in this excellent gentlewoman, who, when time, company, and occasion invited her to communi-

cate to others the good matter which her heart indited concerning God, employed her tongue as the pen of a ready writer. And it was observable in her that, when she had that great king for the subject of her discourse, she spake of him with such cordial and savoury relishes of sacred reverence and delight, and with such an affectionate force, as if her soul were ready to leap out of her lips into the ears of others, that she might enkindle the same holy fire in the hearts of those who heard her, which burnt in her own, longing that others might with her taste and see the goodness of the Lord, and that they might be rivals with her in her religious love: and glad she was when any sinner was converted, or any, already called, was better enabled to promote the glory of God, the end which she principally aimed at in her holy discourses concerning him.

In giving vent to her heart in this duty of spiritual conference she could spend her spirit with great delight both to herself, and to those particular friends, who had an opportunity to hear her, and yet, when she had spoken best, she found matter of complaint in her own expressions as being too faint, and too flat, and so far below what was meet for the majesty of the great *Jehovah*, that all the acceptance she desired of him was but to pardon her presumption, as the error of her love, for taking upon her to speak of his excellency, and the weakness of her spirit and speech, which made her fall infinitely short of what is his due in the publication of his praise.

Another evidence of her eminent love to God was the eminent love which for his sake she bore to whom, or whatsoever stood in any near relation to him. She had a sincere and singular goodwill to his saints, and to his true religion and worship both at home and abroad, the progress and prosperity of which she preferred above her

chief joy; and it was a great affliction to her heart, when she heard any ill tidings of any good man, or any good cause.

She highly prized the word of God, and in the blessed sacrament of the Lord's Supper, she felt such a divine refreshment, that she might truly say that she had meat to eat which others knew nothing of.

If by any insuperable impediment she was kept back from the public worship, as sickness, and indisposition of body, *&c.* her soul was full of the most fervent longings to be there. And, whereas many from a very slight occasion absent themselves from the sanctuary, she would often force her feeble body to carry her to the house of God, though the day before she had not only been confined to her chamber, but even to her bed; and it was remarkable, though in these cases she hazarded her health, yet that it pleased God so graciously to accept of her zeal for his service that she never was the worse for these pious adventures.

She kept at a great distance from doting upon the world, and, though while she lived she must of necessity be in it, yet she had such an overcoming love to the Lord Jesus Christ, that for his sake she estranged herself from it, as appeared by her abstaining from the delights of sense, which she shewed by her frequent fastings from meats and drinks, and by her abstinence from such sports and pastimes as she had been too immoderately addicted to before her conversion. Indeed her love to, and delight in communion with God set her above provision for gratifying the flesh. She well knew that, though fasting makes the body weak, yet that it strengthens the spirit, and makes it vigorous and victorious in spiritual conflicts. Fasting and prayer she used not only as weapons against *Satan*, but as wings to elevate her soul towards God and heaven. Yet

she was at the same time observant of our Saviour's rule to fast without any appearance of fasting, only the next day it might be discerned by her faintness that she had spent her spirits in spiritual exercises the day before.

She had so chosen God for her portion, and taken up her happiness in the riches of his love, that she had but little regard to worldly wealth, and possessions. She well knew that riches may be had, and be well used by the people of God, and that poverty alone commends no man to God, but yet she did not dote upon them, but, though she was careful and frugal, and was provident for herself and houshold, yet she often besought of the Lord rather to make, and keep her poor, than to suffer her heart to sink down from her Maker, and go astray after *Mammon*.

It might be truly said of her that she honoured God with her substance. She was as cheerful in her exhibitions for him as any miser could be in laying up stores for himself; and, when she heard of the parsimony of some towards the maintenance of the public ministry in the city of *Chester*, where she lived, she professed that she had rather be at all the charge of all the common contributions herself, if her estate could bear it, than that God should be murmured at, or his service poorly prized, or the wages of his work unwillingly paid.

Another undoubted testimony of her true love to God was her desire to die out of a fervent affection to him, so that she feared a long life would keep her too long from the fruition of him. Death, which worldlings are most afraid of, she so much wished, that her friends pleaded with her to be pleased with life, though she, not being satisfied with their arguments, contended against them by contrary reasons, shewing, first, why she did desire to die, and secondly, why she was not afraid of death, and hoping that he would

not long delay. She had in readiness some special considerations to be remembered at the time of her departure, which she left under her own hand, and which are as follow, under the two articles, *Why she desired to die,* and *Why she did not fear death.*

First, Why I desire to die.

"I desire to die, because I want while I live "here the glorious presence of God, which I love "and long for, and the sweet fellowship of an- "gels and saints, who would be as glad of me, "as I of them, and would entertain me with un- "wearied delight.

"I desire to die, because while I live I shall "want the perfection of my nature, and be as an "estranged, banished person from my father's "house.

"I desire to die, because I would not live to "offend so good a God, and grieve his holy spi- "rit, for his loving-kindness is better than life "itself, and he is abundant in mercy to me, and "it many times lies as an heavy load upon my "heart to think of displeasing him.

"I desire to die, because this world is gene- "rally infected with the plague of sin, and some "have this plague sore running upon them, and I "myself am tainted with the same disease, so "that, while I live here, I can be in no place, "nor in any company, but I am still in danger "of being infected, or of infecting others, and if "this world hates me because I endeavour to fol- "low goodness, how will it rejoice if my foot do "but slip! And how woeful would my life be to "me if I should give occasion for the world to "triumph, or blaspheme on my account? I can- "not choose but desire to die, when I consider "that sin, like a leprosy, hath so corrupted me, "that there is no soundness in me: my mind, my

" memory, my will, and my affections, yea my
" conscience are still impure. In every faculty
" of my soul there is a miserable mixture of vile
" infection, which makes me weary of my life:
" and all this is the worse because it is incurable,
" and a constant companion of my life, so that I
" can go no whither to avoid it. There is no bu-
" siness that I can dispatch, that concerns my
" happiness, but there is a mutiny in my heart.
" Though the works of God be all fair, yet there
" are in my nature many defects, insufficiencies,
" mistakes, and transgressions, so that I may say
" innumerable evils have compassed me about;
" mine iniquities have taken hold upon me, so
" that I am not able to look up. I therefore de-
" sire heaven for holiness rather than for happi-
" ness, that I might sin no more. I desire that
" condition in which I may most glorify God. I
" desire to die, because of the devil's malignant
" and perpetual assaults. I can stand no where
" before the Lord on earth, but one devil, or an-
" other is at my right-hand, and I must of ne-
" cessity enter into conflict with them, and their
" temptations, and be buffeted and gored by
" them, which is a thousand-fold worse than death.
" It is more easy to wrestle with flesh and blood
" than with principalities, and powers, with spi-
" ritual wickednesses, and the rulers of the dark-
" ness of this world, for they are subtil and cruel,
" and, like roaring lions they go about seeking
" whom they may devour.

" I desire to die, because by death I shall rest
" from the hard labours of this life.

" I desire to die, because nothing in this world
" can give me solid and durable contentment. I
" am less in liking of life, and have the greater
" desire of death, when I consider the misery
" that may come both on my body and estate.
" Fearful alterations may come; wars may come,
" and all the desolations and terrors which ac-

" company them, and I may be left in the hands " of the sons of violence. Besides I daily suffer " the loss of my friends, who were the compa- " nions of my life, and the channels of much plea- " sure to me: and those whom I lose by my life " I shall find by my death, and enjoy in another " world to all eternity. As for my leaving my " children it doth not much trouble me, for that " God who hath given them life and breath and " all they have, while I am living, can without " me provide for them when I am dead. My " God will be their God if they are his, and if " they are not, what comfort would it be for me " to live? my life would be exceeding bitter to " me if I should see them dishonour God whom I " so much love."

When she enjoyed the greatest measure of temporal or spiritual comfort she would never say, Master, it is good for us to be here, but making her enjoyments as a step for an higher ascent, she rather inferred, it is good to go hence, for, if on earth there be so much good, how pleasant and desirable is heaven? The joys on earth, in comparison with the joys above are but as the earth is to heaven, little and low, dark and heavy.

Such were the reasons why this excellent gentlewoman desired to die. The reasons why she did not fear death were as follow.

" I fear not death, because it is but the sepa- " ration of the body from the soul, and that is " but a shadow of the body of death, *Romans* vii. " 24. whereas the separation of the soul from God " by sin, *Isa.* lix. 2. and of soul and body, for " sin is death indeed.

" I fear not death, because death is such an " enemy as hath been often vanquished, and be- " cause I am armed for it, and the weapons of " my warfare are mighty through God, and I am " assured of victory.

"I do not fear death for the pain of it, for I "am persuaded I have endured as great pains in "life as I shall find in death, and death will be "the cure of all my pains—and because Christ "died a terrible and cursed death, any kind "of death may be blessed to me—and because "that God, who hath greatly loved me in life, "will not neglect me in death, but his spirit "will strengthen and comfort me all the time of "the combat.

"I do not fear death for any loss, for I shall "only lose my body by it, and that is but a pri-"son to my soul, or an old rotten house, or tat-"tered garment. Nay, I shall not lose that nei-"ther, for I shall have it restored at my Sa-"viour's second coming much better than now "it is, for this vile body shall be like the body "of Christ, and by death I shall obtain a far "better life."

These were her reasons, how strong and conclusive let the pious reader judge, why this good gentlewoman was not afraid of death.

As an incentive to divine love she prepared a breviate of God's principal benefits to herself for meditation upon her death-bed, and as the matter of thanksgivings to him, which runs as follows,

"How shall I praise God? 1. For my conver-"sion. 2. For his word, both in my affections "to it, and the wonderful comforts I have re-"ceived by it. 3. For hearing my prayers. 4. "For godly sorrow. 5. For fellowship with the "godly. 6. For joy in the Holy Ghost. 7. For "the desire of death. 8. For contempt of the "world. 9. For private helps and comforts. "10. For giving me some strength against my "sin. 11. For preserving me from gross evils "both before and after my calling, &c."

This excellent person discovered her holy love to God by conforming her practice to his com-

mandments, according to the directions of her Lord, *John* xiv. 15. *If ye love me keep my commandments.* She thought nothing too much so that she would object against, if God enjoined it, or if God forbad it. She judged nothing so small but his word was able to give it weight enough to bow her soul to the obedience of it. If it was a greater matter which he required of her, she considered that he was a God both infinitely great and good, and that he was so to her, who had done, and would do for her ten thousand times more and greater things than she could do for him. If it was a little thing which God required of her, she apprehended that the contempt or neglect of it would aggravate her guilt, as *Naaman's* servants said to their master*, *If the prophet had bidden thee do some great matter, wouldest thou not have done it? How much rather when he saith unto thee, Wash and be clean?* The less the duty is, the greater the disobedience if we do it not, for thereby we extenuate the authority of the Almighty, and such as slight it in a little thing, will not regard it in a greater. She was therefore very careful and accurate in every article of duty which God called her to perform.

By these means she made further advances in holiness, and sanctification, and preserved a greater distance from great offences, for he who is afraid of a small sin, will not easily grow bold to commit a great one. Her love to God was strong as death, and indeed much stronger, so that death could not dismay her, for she desired daily to look death in the face, nor could he hurt her more than what she was contented to endure, for though it was not likely that she should pass through the narrow straits of death without some

* 2 Kings v. 13.

tossings, and difficulties, yet she was well satisfied to venture into them, as they were the ready passage to come to God, whom she so much longed to enjoy.

Such was the excellent spirit that dwelt in her that she was very tender of the absent, towards whom she would not suffer either her tongue or her ears to be guilty of any wrong, or robbery of their reputations. She never charged false crimes, or feigned faults upon others. She never disclosed their secrets sins, or aggravated those that were known. She never denied, dissembled, or diminished the virtues or good parts of any. Though her hatred of sin was such as became a sincere christian, yet she knew how to distinguish betwixt *sin* and the *sinner*, and setting a severe dislike on the one she made a reserve of love and compassion for the other.

Her charity was regulated by the directions of scripture, which she set down in a paper with quotations of texts for her guidance in four particulars. "1. I must give readily, *Job* xxxi. "16. *Prov.* iii. 28. 1 *Tim.* vi. 18. 2. I must "give secretly, *Matt.* vi. 3. 3. I must give li- "berally, 2 *Cor.* viii. 12. and ix. 6. And 4. I "must give cheerfully, 2 *Cor.* viii. 12." She distributed her charity also according to her own ability, and others necessities. She preferred giving a little to many, as the number of the indigent is very great, before giving a great deal to a few, and she so ordered her charity, as to be still able to communicate, and did not as some who give so much that after a while they can give no more. Upon extraordinary occasions if she was not magnificent in her donations, the obstacle lay not in her mind, but in her circumstances.

Her charity was vigorous and so cordial that what she gave was always without grudging. She

was so cheerful in the distribution of her bounty, that she bestowed nothing upon herself with more alacrity than she did upon others, whether it were for the support of the ministry, or for the relief of the poor. And yet in all this she followed the rule of her Lord not to let her left hand know what her right hand did; for she was many times as close in giving what was her own as a thief would be in stealing from others; so that none did more good deeds with less shew or sound than she.

As to the objects of her charity she did good to all, but especially to the houshold of faith. She indeed shut up her munificence from none who had need of it, but she chiefly enlarged it to the faithful in Christ Jesus.

Her affection and benevolence were very great and entire to her friends, but yet not so confined to them, but that she reserved a large measure of them for them who dealt unfriendly with her, or that were enemies to her. If there was any unkind difference between herself and any other, though she enjoyed the freedom of her judgment to think as there was reason, yet she would not suffer her affections to be estranged from them, but was ready to do them good as opportunity offered. She returned love for hatred, compassion for spight, and friendly offices for offensive treatment. She hated nothing but sin, and that she hated in all, and most of all in her own soul.

As her charity was evidenced by doing, so it also appeared by suffering. If any troubles lay upon others, or were hanging over them, she was of the same mind with her lord and master, according to that of the prophet *Isaiah* lxiii. 9. *In all their afflictions he was afflicted.* She tenderly sympathized in the sufferings of her fellow-members.

If it went ill with the church, or any particular saints, it was no better with her. Charity

made her suffer as much by inward affection, as they did of their enemies by outward affliction.

Her patience also was very eminent. Though her apprehensions were quick enough to conceive any thing tending to the disturbance of peace, and patience, yet she enjoyed such a serenity of spirit, as could hardly ever give way to a storm. If any were injurious to her, her tongue could more readily pray, and her eyes weep for them, than her looks or words express indignation and disdain. If news came to her of any losses in her estate, as sometimes there did of great ones, yet she was never put out of temper with these ill tidings, having these considerations ready at hand to compose her spirit. "It is that God who "gave all who now takes away some, why should "I take it ill? He would not have me be in love "with, and trust in uncertain riches, which were "never true to any who trusted them, but to trust "upon himself, and I willingly renounce them to "rest upon him. He can, if he see it good, re-"compense the loss in the like, or some better "kind. If he takes more from me, there will yet "be many poorer than myself, and if he takes "away all my goods, he can give me content-"ment without them, for he is all-sufficient, and "so though I have nothing, yet I may be as pos-"sessing all things, 2 *Cor.* vi. 10. The world "and I must part, and whether we be loosened "from each other by degrees, or torn asunder all "at once, all is one to me. What God chooses "is best for both of us, for his glory, and my "good, if I murmur not against him, but wil-"lingly, as is my prayer, give way to his will."

Her patience both in its truth and strength was exceedingly tried by her bodily sufferings. In the births of some of her children she had long, painful, and very perilous labours, but the affliction that was beyond all was a lingering and heavy sickness, to which were applied very sharp

and irksome medicines, so that she endured not only the anguish of her disease, but with the woman in the Gospel, *Mark* v. 26. suffered many things also of the physicians. But her distemper was not only painful, but accompanied also with an uncommon deformity.

Her lower jaw being fallen she could not bring it up towards her upper one. Her mouth was distorted, and drawn awry towards her ear, so that, not without much difficulty both to herself and others, her food was conveyed through so oblique a passage to her throat, which might have been the more afflicting to her, as the disorder was the wreck of great beauty and comeliness, which till now were seated in her countenance, and of which she preserved the traces to her dying day. However, under this sharp, complicated trial she shewed a truly admirable patience, and her heart was brought meekly to submit to it, and she declared, "that, if it pleased the Lord to conti-"nue her a spectacle of deformed misery, she "would not repine at what he did, or what she "suffered, but would willingly abide it till he "freed her body from her disease by her return "to health, or dismissed her soul from her body "by death."

The modesty of this excellent gentlewoman was very remarkable, and it may be said of this virtue in her, that it was rather sometimes too much, than at any time too little. It variously discovered itself, as, 1. In her looks. Her countenance was habitually composed to a becoming gravity, so that it carried in it a severe rebuke upon every unseemly word or action. If any were so immodest as to speak or do any thing before her not becoming christianity, her modesty made some supply for their want, and she would blush for them. 2. Her modesty manifested itself in her speech. Whereas some would have boasted them-

selves, or made some vain-glorious ostentation of such abilities as she possessed, she rather threw a vail over her endowments. When she was a teacher, she behaved herself like a learner, rather asking questions, than making resolutions, or giving rules and directions to them. 3. She gave a testimony of her modesty by her silence. Her motion, her habit, and her whole behaviour was a lecture of modesty, which, attended with her other virtues, wrought a kind of awfulness in her person, so that they, who had not the grace to do well in private, were more afraid and ashamed of an appearance of evil in her presence than in the sight of many a magistrate.

As for humility, that twin-sister of modesty, she made great account of it. She studied it seriously, and was so great a proficient in it, that there was no occasion for any art to make profession or ostentation of it. *Solomon* makes *contention* to be the daughter of pride, *Prov.* xiii. 10. Peaceableness then is the daughter of humility; and if so, the humility of this worthy person eminently shewed itself in that she could endure contradictions, reproaches, *&c.* without a quarrel, or breach of peace with any, being still ready to deny herself, and to yield to others as far as she could with a safe conscience.

She was a most respectful and obedient wife. This she evinced in her behaviour; and she had such a sense of her duty to her husband, that among her papers were found some special directions which she had drawn up for her affection and conduct towards him, which were as follow under the title,

" Duties which concern mé in particular.

" I must submit myself to my husband as to the " Lord, *Eph.* v. 22.

" I must account him my head, *Eph.* v. 23.

" I must be in subjection to him in all things, as " the church unto Christ, *Eph.* v. 24.

"I must walk pleasingly towards him, 1 *Cor.* "vii. 34."

When by his death she was loosed from the law of her husband, she would have returned to a meaner habit, but because it was suitable to the rank which she held in the city, as having been wife to him who had been twice mayor of *Chester*, and several times a Member of Parliament, and that it might not be imputed either to singularity, or covetousness, she made no remarkable change in her dress, at the same time, that she might keep down pride, she would not eat the bread of idleness, but willingly wrought with her hands, and readily descended to such offices as were meet for the meanest of her servants.

Her humility was most amiably evidenced in her not undervaluing or envying the gifts of God in others. In lowliness of mind she esteemed others better than herself. She disavowed her own praise, though those that gave it her thought it much less than her due, and she advanced others far beyond herself, though they were far below her. The source of all this were her exact inquiries into her own life and the severe censures she passed upon her own imperfections and failings, while as to others she observed them most for what was best in them, and in order to improve herself in holiness by imitating what was excellent in them, and to increase her humility for that in which she fell short of them.

She often presented and arraigned herself before God's tribunal to bring herself down in abasement as guilty before him, imploring pardon on her knees at his hands, and she sunk the lower before him by comparing her own faultiness, infirmity, and wretchedness with his infinite purity, power, and majesty. These exercises of soul made her think of him with admiration and love, and of herself with detestation and lothing. Her humility also shewed itself in that, when she took no-

tice of any thing good in itself, she boasted not of it, and that because she had received it, and it was God's free gift, making it a memento of thankfulness to him who gave it her, knowing that he might have passed by her, and vouchsafed it to another, and that he might be provoked to resume it, if she should take any of that glory to herself which was due to him alone.

She always held it for a maxim with her, "that "if it be good to be esteemed virtuous, and most "desire to be so esteemed, that it is much better "to be so indeed, for that the substance of a good "thing is always to be preferred before the sem-"blance of it." Hence she was so sincere in her whole course of life, that she hated the least appearance of hypocrisy. It was observable in her that she made her deeds of charity and benevolence always better than her words, of which she was so sparing that some blamed her for want of affability, which being objected to her, she said, "That she liked not the lavish language of some "who had their mouths full of complimental "courtesy to every one, though their hearts are "shut and contracted at the same time their "mouths are so enlarged; or, if they have love "enough to maintain such liberality of words "without, I like, said she, my own heart the "worse that it is not so ready to attend upon my "tongue, as on the sudden to minister cordial af-"fections suitable to such frank, and friendly ex-"pressions." She used rather to let her friends see and feel her love by her works, than to hear it by her words.

Her constancy also in religion was very remarkable, by which her heart was right with God, and stedfast in his covenant. Her faith was grounded and settled so that she was not carried away with every wind of doctrine. What she was for faith and godliness at her first conversion, the same she was afterwards at all

places, at all times, and in all companies. But for the measure of grace and holiness she was like a growing plant in a garden. By spiritual nourishment, and daily exercise of her graces, she advanced apace towards the stature of Christ. Her path was indeed the path of the just shining more and more unto a perfect day. She was best at last, like wines on the lees well refined, and was most heavenly-minded when she had the least time to continue in our world.

To sum up her character. She was an obedient wife, a careful and tender mother, a gentle and beneficent mistress, a good and charitable neighbour, and a true and constant friend.

Towards her latter end she fell into some bodily distempers in which she had fits, like the embrios of death, which, by a gradual failure of her spirits, left her at last unable to speak or move, yet without any great alteration in her countenance. The fits were short, but not sharp, for she felt no pain, but when she returned to herself she was commonly more feeble than before.

On the *Monday* sevennight before she left our world death seemed to make his first assault. A pale hue overspread her face, and was visible in her fingers from the middle joints towards the ends. Her nails turned to a bluish black, but, upon being rubbed awhile, they recovered their former colour, and she remained that night indifferently well. The next day her disorder appeared in the form of an ague, though not very violent, and so continued mostly till within three or four days before her end, and then, instead of an intermitting ague, she was visited with a continual fever, which afflicted her with extreme burning, and other pains usually attendant upon such a disease.

During her sickness, as she had the free use of all faculties, her soul no doubt was employed in holy meditations, for which she had kept in store many particulars of importance to be remembered

by her at the time of her departure out of this world. Her desires were strong for a speedy dissolution, so that she adopted the requests of *David*, Psalm xxxviii. 22. *Make haste to help me, O Lord of my salvation;* and *Psalm* xl. 13. *Be pleased, O Lord, to deliver me; O Lord, make haste to help me.* The springs of her vehement desires were that she might attain to the beatific vision and enjoyment of him after whom her soul longed, even when her life was most lightsome, and her condition the most comfortable. And now the hour came when her desires were to be granted in the very kind she wished by the gate of death to pass to the author of life, which she did in such a calm manner that, when she was thought to be asleep, she was found to be dead, *August*, 17, 1638.

Steven Sculp.t

MRS. CN. BRETTERG.

Pub.d by R. Ogle Holborn London 1.st June 1804

MRS. CATHARINE BRETTERG.

MRS. CATHARINE BRETTERG was born in *Cheshire*, about the year 1580, and was the daughter of Mr. *John Bruen*, of *Bruen-Stapleford*. Her education was such as became the gospel, in godliness, and purity of manners. From a child she was a student in the holy scriptures, and by reading them attained such a knowledge of the book of God, that she was able to make good use of it as occasion required. She was moderate and sober in the enjoyment of the good things of life; by no means affecting the vain pleasures and fashions in which others too much delight themselves. It was her pleasure to resort to the sanctuary of the Lord, and to walk in the ways of *Zion*.

The sabbath-day was always dear and welcome to her, and, though she many times went far for it, she could not be content without enjoying the ministry of the word. Her heart was so tender and susceptible, that she was often observed to hear sermons, read and pray, and meditate with tears. She made conscience of all, even of the least sins, and such as many accounted as no sins. She never broke out into any unbecoming speeches, foolish jesting, or immodest words. She used not the names nor titles of God at any time without great reverence. Her private discourses were always well seasoned, and evidenced that they proceeded from a sanctified heart, so as to minister grace to the hearers. Her daily exercise was to converse with God in reading, praying, singing, and meditating. Her delight was in the saints, the excellent of the earth. The precepts of the Lord were precious to her. From her childhood she appeared to fear God, and to

walk before him with a perfect heart. She was not like too many of her age, unable to render a reason of the faith and hope in them, but she grew in grace, and in the knowledge of our Lord Jesus Christ. When she was about twenty years old she was by her parents consent married to Mr. *William Bretterg*, of *Bretterghold*, near *Liverpool*, in *Lancashire:* a young gentleman who sincerely embraced religion, and suffered much for it at the hands of the *papists*.

This pious pair lived two years together in such mutual peace and comfort as well became the children of God; in which time she had one daughter. Their habitation was situated in the midst of ignorant and brutal *papists*, who were always doing them some wrong or injury, but her knowledge, patience, mildness, and constancy in the truth much edified and strengthened her husband in his most holy faith, and encouraged him with greater patience to bear all the ill usage and indignities which he every day met with.

He had his horses and cattle several times killed in the night by malicious *papists*, who hated him for the sake of his religion, to his no small loss and damage, as they were the chief stock he had, but she not only submitted to this great affliction with an admirable patience, but even rejoiced, and praised God, resigning up herself to his holy and wise Providence. She would often say, "It is good that such things should be, but "woe be to them who do them—it is good in "God thus to chasten his children, and prevent "some sin into which he saw we were likely to "fall—it is good in respect of the church of "God, that the weak may be confirmed in the "truth, and that *popery* may be disgraced, when "the world sees what wickedness proceeds from "it—it is good in God, that so the wicked may "be without excuse in the day of judgment, "when their consciences tell them that, though

" God suffers them to commit such villainy for " some just cause known to himself, they perpe- " trate it only from malice and revenge." And in the midst of such vexatious wickedness she would often say, " The mercies of the Lord are " infinite, who does not only by his word but by " his justice also make us fit for his kingdom. " Little do our enemies know what good they do " unto us by these things, and what ruin they " bring to their own kingdom, while they thus " publish abroad its wickedness."

She often used to pray that God would forgive them who did these wrongs, and give them repentancce for their iniquity. She used to call upon her husband also to do the like, and bless them that cursed him; and, lest her husband should fail in this duty, she daily prayed to God to sanctify her husband's thoughts, and direct his heart aright, only to seek the glory of God without seeking revenge, or gratifying his own passions. So careful was she to prevent sin both in others, as well as in herself!

Her meekness, humility, and unblameable carriage were such that she forced some, who were adversaries to religion, to speak well of her. She had a good report of all who knew her for her holy and virtuous life. She was very tender and bountiful to the poor, neglecting no opportunity that presented itself of being good where she could. She constantly kept her times of prayer, reading, and meditation. She would by no means be absent from family-duties. She used private duties not only in her closet, but in her garden, orchard, &c. She enjoined herself the reading eight chapters at least every day in the holy scriptures, and such time as she saw idly spent she called, " the time of temptation."

She employed also much of her time in reading good books, judicious expositors, and the Book

of Martyrs, and was many times so affected with the histories of the torments which christians had endured that she would weep very bitterly over them. She was so zealous for the glory of God, and was so entirely attached to the truth, that she would often argue against *popery*, but never open her lips on its behalf. Sin was so hateful to her, that she would grieve for it both in herself and others.

Once as she was riding to public worship with her husband, he was angry with his man, upon which she said to him, "Alas! husband, I fear "your heart is not right towards God that can "be thus angry for a trifle:" and weeping she added, "you must pray against your passions, and "always be sure your anger be for God, else how "dare you appear this day before his minister, "and offer up your prayers in the public con-"gregation before the Lord?"

Another time a tenant of her husband's being behind hand in his rent, she desired him to bear with him a quarter of a year longer, and afterwards, when he brought it, she said to her husband with tears, "I fear you do not well to take "it of him, though it be your right, for I doubt "he is not well able to pay it, and thus you op-"press the poor."

She was so blameless in her whole course of life that the common enemies of religion had nothing to say against her, and amongst all the people of God, who knew her, she was held in high esteem for her modest, humble, and holy behaviour.

Thus she continued with her husband, this was the tenor of her life with him, about two years, and then it pleased God that she was taken ill of a fever, which was so violent that it sometimes interrupted the regular exercises of her mind, and made her talk idly, and "by *Satan's* subtilty," says her historian, "who watches his opportuni-

" ty to disturb and distress the children of God, " she began to fall into an heavy conflict of spirit."

The day before her death the Lord discovered himself more abundantly to her, from which time to the hour of her departure she was freed from the temptations of *Satan*. She dismissed all thoughts of the world, her husband, child, or any thing else. She lay with a chearful countenance, as one in transports of spirit, and her lips overflowed with the praises of God. Her husband reading some portions of Scripture to her, when he came to that in *John* xvii. 4. *I have finished the work which thou gavest me to do, and now glorify me*, she desired him to pause, and then broke out, " Blessed be thy name O blessed " Saviour! perfect the work I humbly beseech " thee that thou hast begun in me." When her husband read verse 9, *I pray not for the world, but for them which thou hast given me, for they are thine*, she said, " O Lord Jesus, dost thou " pray for me? O blessed, and sweet Saviour! " how wonderful! how wonderful! how won- " derful are thy mercies! Read on: the bles- " sedest reading that I ever heard, the comfort " whereof doth sweeten my soul." When he read verse 22, *the glory that thou gavest me I have given them, that they may be one, as we are one*, with transport of joy she said, " I confess before " the Lord his loving kindness, and his wonderful " works before the sons of men, for he hath sa- " tisfied my soul, and filled my hungry soul with " goodness." When her husband read verse 24, *Father, I will that they whom thou hast given me be with me where I am, that they may behold my glory*, &c. " Stay," said she, " let me medi- " tate on the goodness of the Lord, for this is the " sweetest saying that ever came to my soul, for " now I perceive and feel that the countenance of " Christ my Redeemer is turned towards me, and " the bright-shining beams of his mercy are spread

" over me. O happy am I that ever I was born " to see this blessed day! praise, praise, O praise " the Lord for his mercies! &c. O my sweet " Saviour, shall I be one with thee, as thou art " one with the Father? wilt thou glorify me with " that glory thou hadst with the Father before " the world was? and dost thou so love me, dust " and ashes, to make me partaker of glory with " thee? what am I, poor wretch, that thou art so " mindful of me? O how wonderful? how won- " derful? how wonderful is thy love? O thy love " is unspeakable! O I feel thy mercies! and O " that my tongue and heart were able to sound " forth thy praises as I ought, and willingly would! " O help me to praise the God of all consolations!" Thus she continued for the space of five hours praising the Lord with a chearful and heavenly countenance, testifying such inward joy from a comfortable experience of God's mercies in her soul, using such sweet sentences, and delightful phrases of divine eloquence as were most admirable. Such as, " O my Lord God, blessed be " thy name for evermore. Thou hast shewn me " the path of life. Thou didst, O Lord, for a " little season hide thy face from me, but with " everlasting mercy thou hast had compassion on " me, &c. Thou art come with fulness of joy, " and abundance of consolations, &c. Help me, " O help me to praise the Lord!" She sang with as sweet a voice as ever she did in her life the third *Psalm*, and then said, " O praise the Lord, for " he hath filled me with joy and gladness of heart! " My line is fallen to me in a pleasant place. I " have a goodly heritage, for the Lord is the por- " tion of my inheritance. O how pleasant is the " place where I lie? It is sweeter than *Aaron's* " composed perfume of principal spices. How " comfortable is the sweetness I feel? It is like " that odour that proceeds from the golden censer " that delights my soul. The taste is precious.

" Do you not feel it? It is sweeter than the ho-
" ney, or the honey-comb." Then she sang *Psalm* xix. ver. 7, &c. Then she prayed to, and praised God again. After which she sang *Psalm* cxxxvi.

Soon afterwards she fell asleep in the Lord, her spirit departing in peace without any struggle or motion, *May* 31, in the year 1601, and in the twenty-second of her age.

We shall annex to the above narrative of this pious gentlewoman a *Latin* Epitaph which we have met with as applied to her, if it was not rather composed on her account.

Katharina *pura* Christo *quàm purgata,*
Vita Christo *præparata,*
Morte Christo *dedicata,*
Cœlis Christo *coronata.*

Paraphrased.

How pure was *Catharine, Christ* had made her so,
In life how well prepar'd his praise to shew!
In death to him how pleas'd to yield her soul!
How pleas'd to hear his wheels triumphant roll
To bear her, wrapt in extasies unknown,
To star-pav'd mansions, and a gem-blaz'd crown.

LADY RACHEL RUSSELL.

THIS lady was born about the year 1636, and was the daughter of *Thomas Wriothesley*, earl of *Southampton*, by his first wife, *Rachel*, daughter of *Henry de Massey*, baron of *Rovigny*, and sister to the marquis of *Rovigny*, father of *Henry*, earl of *Galway*. She was married first to *Francis*, lord *Vaughan*, eldest son of *Richard*, earl of *Carberry*, and afterwards, about the year 1669, to *William*, lord *Russell*, son of *William*, earl of *Bedford*, by whom she had one son, and two daughters. Lady *Rachel*, the eldest, was married to *William*, lord *Cavendish*, afterwards duke of *Devonshire*; and the lady *Catharine*, the youngest, to *John Manners*, lord *Roos*, afterwards duke of *Rutland*. *Wriothesley*, the son, married *Elizabeth*, only daughter and heir of *John Howland*, esquire, was created baron *Howland* of *Streatham*, *June*, 13, 1695, and succeeded his grandfather in 1700, became duke of *Bedford*, and died *May* 26, 1711, in the thirty-first year of his age; by this lady he had three sons, and two daughters.

It is well known, and is an event which can never be forgotten, that the husband of this lady, *William*, lord *Russell*, was beheaded *July* 21, 1683. How worthy a man he was, how true a friend to the liberties of his country, how immeritorious of his bitter treatment, and with what an invincible fortitude he met his cruel doom, the Introduction to the Letters of lady *Rachel Russell*, his widow, particularly shews, and to that we refer our readers*.

* Letters of lady *Rachel Russell* from the manuscript in the Library at *Wooburn-Abbey*, to which is prefixed an Introduction, vindicating the character of lord *Russell* against sir *John Dalrymple*, &c. third Edit. printed 1774.

As our concern is only with his relict, we shall turn our thoughts entirely to her. We own we are not furnished with any considerable materials for our Memoirs of her before the dismal period of her illustrious husband's sufferings. At this juncture she conducted herself with a mixture of the most tender affection, and the most surprizing magnanimity. She appeared in court at the trial of her husband, and, when the Attorney-General told him, "he might use the hands of one of his "servants in waiting to take notes of the evi- "dence for his use," lord *Russell* answered, "that he asked none, but that of the lady that "sat by him." The spectators at these words turning their eyes, and beholding the daughter of the virtuous *Southampton* rising up to assist her lord in this his utmost distress, a thrill of anguish ran through the assembly—After his condemnation she threw herself at the king's feet, and pleaded, but, alas, in vain, with his majesty the merits and loyalty of her father*, in order to save her husband—And without a sigh or tear she took her last farewel of him, when it might have been expected, as they were so perfectly happy in each

* "The earl of *Southampton*," says *Clarendon*, "was a great "man in all respects, and brought very much reputation to "king *Charles* the First his cause—He went to the king to *York*, "was most solicitous for the offer of peace at *Nottingham*, was "with him at *Edge-Hill*, and came and stayed with him at *Ox-* "*ford* to the end of the war." *Burnet* calls him, "a man of "great virtue and good parts, of a lively imagination and sound "judgment, who had merited much by his constant adherence "to the king's interest during the war, and the large remittan- "ces he made him in his exile, and styles him a fast friend to "the public—the wise and virtuous earl of *Southampton*—who "deserved every thing the king could give him." "The king, says *Oldmixon*, "saw the virtuous and lovely lady *Russell* weep- "ing at his feet, imploring but a short reprieve for her con- "demned lord, with dry eyes, and a stony heart, though she "was the daughter of the earl of *Southampton*, the best friend "he ever had in his life."—See the Introduction to lady *Rus- sell's* Letters.

other, and no wife could possibly surpass her in affection to an husband, that the torrent of her distress would have overflowed its banks, and been too mighty for all the powers of reason and religion to have restrained it. Indeed the affection of lord *Russell* and his lady to each other, and their behaviour in the season of their extremity of distress were very remarkable, and well deserve a particular mention. On the *Tuesday* before lord *Russell's* execution*, after dinner, when his lady was gone, he expressed great joy in the magnanimity of spirit he saw in her, and declared, "the parting with her was the greatest thing he "had to do, for," he said, "she would be hardly "able to bear it; the concern about preserving "him filled her mind so now, that it in some mea-"sure supported her, but, when that would be "over, he feared the quickness of her spirits would "work all within her." On *Thursday*, while his "lady was gone to try to gain a respite till *Mon-*"*day*, he said, "He wished she would give over "beating every bush, and running so about for "his preservation; but when he considered that "it would be some mitigation of her sorrow that "she left nothing undone that could have given "any probable hope, he acquiesced." Indeed his heart was never seen so near failing him as when he spake of her. Sometimes a tear would be seen in his eye, and he would turn about, and presently change the discourse. The evening before his death he suffered his children, who were very young, and some of his friends, to take leave of him; in which interview he preserved his constancy of temper, though he was a very fond parent. He parted with his lady at the same time with a composed silence, and she had such a command of herself, that when she was gone, he said, "the bitterness of death was past," for he loved

* See the Introduction to lady *Russell's* Letters.

and esteemed her beyond expression. He ran out into a long discourse concerning her, declaring, "how great a blessing she had been to him, and "what a misery it would have been to him if she "had not had that magnanimity of spirit joined "to her tenderness, as never to have desired him "to do a base thing for the saving his life." He added, "there was a signal Providence of God "in giving him such a wife, where there were "birth, fortune, great understanding, great reli-"gion, and great kindness to himself, but her "carriage," said he, "in my extremity was be-"yond all. He was glad that she and his chil-"dren were to lose nothing by his death, and it "was a great comfort to him that he left his chil-"dren in such a mother's hands, and that she had "promised him to take care of herself for their "sakes." As to lady *Russell*, she bore the shock of his death with the same magnanimity she had shewn at her lord's trial. When in open court, attending at her lord's side, she took notes, and made observations of all that passed on his behalf, and when prostrate at the king's feet, and pleading with his majesty in remembrance of her deceased father's services, in order to save her husband, she was a spectacle of the most lively compassion, but now, when without sigh or tear, she took her last farewel of him, she was an object of the highest admiration.

After this most distressing event, the death of her lord upon the scaffold, this excellent lady, though encompassed round with the darkest clouds of affliction, seemed to be absorbed in a religious concern to behave herself aright towards her God under his mighty hand, and to fulfil the duties now devolved upon herself alone in the care, education, disposal, and happiness of her children, those living remains of her lord, and which had been so dear to him, and were for his sake, as well as her own, so dear to herself.

In proof of this pious and maternal spirit which animated her ladyship during the residue of her days, the following Extracts from her Letters are laid before our readers. Extracts we call them, for they are by no means the whole of her Letters, which, if they had been all given, would have been too large to have been comprized under a single article in our work, and at the same time would not have directly fallen in with our design, that of exhibiting her as an eminently pious personage, as some, and indeed several of her Epistles relate at least in great part to matters of public intelligence, business, and other inferior concerns.

Extracts from the Letters of Lady *Rachel Russell.*

Lady *Russell* to Doctor *Fitzwilliam**.

I NEED need not tell you, good doctor, how little capable I am of such an exercise as this†. You will soon find how unfit I am still for it, since my yet disordered thoughts can offer me no other than such words as express the deepest sorrows, and confused, as my yet amazed mind is. But such men as you, and particularly one so much my friend, will I know bear with my weakness, and compassionate my distress, as you have already done by your good letter, and excellent prayer. I endeavour to make the best use I can of both, but I am so evil and unworthy a creature

* A Divine, for whom lady *Russell* had a great esteem and friendship. He had been Chaplain to her father, as he was afterwards to the duke of *York*, was Rector of *Cottenham*, in *Cambridgeshire*, and Canon of *Windsor*, which preferments he lost after the Revolution, upon refusal of the oaths. He died in or about the year 1696, having appointed all the Letters which lady *Russell* wrote to him to be returned to her ladyship, that they might be printed, but many of them, says the Editor of her Letters, do not appear. See her Letters, p. 307.

† Lord *Russell*, her husband, was beheaded *July* 21, 1683.

that, though I have desires, yet I have no dispositions or worthiness towards receiving comfort. You, that knew us both, and how we lived, must allow I have just cause to bewail my loss. I know it is common with others to lose a friend, but to have lived with such an one it may be questioned how few can glory in the like happiness, so consequently lament the like loss. Who can but shrink at such a blow, till, by the mighty aid of his Holy Spirit, we let the gift of God, which he hath put into our hearts, interpose? That reason which sets a measure to our souls in prosperity, will then suggest many things which we have seen and heard to moderate us in such sad circumstances as mine: but, alas! my understanding is clouded, my faith weak, sense strong, and the Devil busy to fill my thoughts with false notions, difficulties, and doubts; but this I hope to make matter of humiliation, not sin. Lord, let me understand the reason of these dark and wounding providences, that I sink not under the discouragement of my own thoughts! I know I have deserved my punishment, and will be silent under it, but yet secretly my heart mourns, too sadly I fear, and cannot be comforted, because I have not the dear companion and sharer of all my joys and sorrows. I want him to talk with, to walk with, to eat and sleep with. All these things are irksome to me now: the day unwelcome, and the night so too. All company and meals I would avoid, if it might be, yet all this is that I enjoy not the world in my own way, and this sure hinders my comfort. When I see my children before me, I remember the pleasure he took in them. This makes my heart shrink. Can I regret his quitting a lesser good for a bigger? O! if I did stedfastly believe, I could not be dejected; for I will not injure myself to say I offer my mind any inferior consolation to supply this loss. No, I most willingly forsake this world, this vexatious, troublesome

world, in which I have no other business but to rid my soul from sin, secure my eternal interests, with patience and courage bear my eminent misfortunes, and ever hereafter be above the smiles and frowns of it; and, when I have done the remnant of the work appointed me on earth, then joyfully wait for the heavenly perfection in God's good time, when by his infinite mercy I may be accounted worthy to enter into the same place of rest and repose where he is gone, for whom only I grieve. From that contemplation must come my best support. Good doctor, you will think, as you have reason, that I set no bounds, when I let myself loose to my complaints, but I will release you, first fervently asking the continuance of your prayers for your infinitely afflicted,

but very faithful servant,

R. Russell.

Woborne-Abbey, 30 September, 1683.

Lady *Russell* to Doctor *Fitzwilliam.*

It is above a fortnight, I believe, good doctor, since I received your comforting letter, and it is displeasing to me that I am but now sitting down to tell you so; but it is allotted to persons under my dismal title, and yet more dismal circumstances, to have additional cares, from which I am sure I am not exempt, but am very unfit to discharge well or wisely, especially under the oppressions I feel; however it is my lot, and a part of duty remaining to my choicest friend, and those pledges he has left me. That remembrance makes me do my best, and so occasions the putting by such employments as suit better my present temper of mind, as this I am now about, since, if in the multitude of these sorrows that possess my soul, I find any refreshments, though, alas! such as are but momentary,

it is but casting off some of my crowded thoughts to compassionate friends, such as deny not to weep with those that weep, or in reading such discourses and advices as your letter supplies me with, which I hope you will believe I have read more than once, and, if I have more days to pass upon this earth, I mean to do so often, since I profess of all those that have been offered me, in which charity has been most abounding to me*, none have in all particulars more suited my hu-

* That eminently great and good man, the Rev. Mr. *John Howe*, wrote a most excellent letter to her ladyship in this season of her distress, which well deserves in the whole of it a place in our work, but it is too long for insertion. However some passages we shall take leave to select, which are as follow; "The cause of your sorrow, madam, is exceeding great. The causes of your joy are inexpressibly greater. You have infinitely more left than you have lost. Doth it need to be disputed whether God be better and greater than man? or more to be valued, loved, and delighted in? and whether an eternal relation be more considerable than a temporary one? was it not your constant sense in your best outward state, *whom have I in heaven but thee, O God, and whom can I desire on earth in comparison of thee?* Psalm lxxiii. 25. Herein the state of your ladyship's case is still the same, if you cannot rather with greater clearness, and with less hesitation pronounce these latter words. The principle causes of your joy are immutable, such as no supervening thing can alter. You have lost a most pleasant, delectable, earthly relative. Doth the blessed God hereby cease to be the best and most excellent good? Is his nature changed? his everlasting covenant reversed, and annulled, *which is ordered in all things, and sure, and is to be all your salvation, and all your desires, whether he make your house on earth to grow, or not to grow?* 2 *Sam.* xxiii. 5. That sorrow which exceeds the proportion of its cause, compared with the remaining and real causes of rejoicing, is in that excess causeless, *i. e.* that excess of it wants a cause, such as can justify or afford defence unto it.

"Again, we ought to consider in every case principally that which is principal. God did not create this or that excellent person, and place him for awhile in the world principally to please us, nor doth he therefore take him away principally to displease, or punish us, but for much nobler and greater ends, which he hath proposed to himself concerning him. Nor are we to reckon ourselves so little interested in the great and sovereign Lord of all, whom we have taken to be our God, and to whom we have absolutely resigned and devoted ourselves, as not to be obliged to

mour. You deal with me, sir, just as I would be dealt withal, and it is possible I feel the more

consider and satisfy ourselves in his pleasure, purposes, and ends more than our own apart from his. Such as he hath pardoned, accepted, and prepared for himself, are to serve and glorify him in an higher and more exalted capacity than they ever could in this wretched world of ours, and wherein they have themselves the highest satisfaction. When the blessed God is pleased in having attained and accomplished the end and intendments of his own boundless love, too great to be satisfied with the conferring only temporary favours in this imperfect state, and they are pleased in partaking the full effects of that love, who are we that we should be displeased? or that we should oppose our satisfaction to that of the glorious God, and the glorified creature?

"Therefore, Madam, whereas you cannot avoid to think much on this subject, and to have the removal of that incomparable person for a great theme of your thoughts, I only propose most humbly to your honour, that you would not confine them to the sadder and darker part of that theme. It hath also a bright side, and it equally belongs to it to consider whither he is gone, and to whom, as whence and from whom. Let, I beseech you, your mind be more exercised in contemplating the glories of that state into which your blessed consort is translated, which will mingle pleasure and sweetness with the bitterness of your afflicting loss, by giving you a daily intellectual participation, through the exercise of faith and hope in his enjoyments. He cannot descend to share with you in your sorrows; but you may thus every day ascend, and partake with him in his joys. He is a pleasant subject to consider. A prepared spirit made meet for an inheritance with them that are sanctified, and with the saints in light, now entered into a state so connatural, and wherein it finds every thing most agreeable to itself. How highly grateful is it to be united with the true centre, and come home to the Father of Spirits! to consider how pleasant a welcome, how joyful an entertainment your consort hath met with above! how delighted an associate he is with the general assembly, the innumerable company of angels, and the spirits of just men made perfect! how joyful an homage he continually pays to the throne of the celestial king!

"Will your ladyship think that an hard saying of our departing Lord to his mournful disciples, *If ye loved me you would rejoice that I said I go to the Father, for my Father is greater than I?* *John* xiv. 28. As if he had said, 'He sits enthroned in higher 'glory than you can frame any conception of by beholding me in 'so mean a condition on earth.' We are as remote, and as much short in our thoughts as to conceiving the glory of the supreme king, as a peasant, who never saw any thing better than his own cottage, from conceiving the splendor of the most glorious prince's court. But if that faith, which is the substance of things

smart from my raging griefs, because I would not take them off but upon fit considerations, as it is

hoped for, and the evidence of things not seen, be much accustomed to its proper work and business, the daily, delightful visiting and viewing the glorious, invisible regions; if it be often conversant in those vast and spacious tracts of pure and brightest light, and among the holy inhabitants that replenish them, if it frequently employ itself in contemplating their comely order, perfect harmony, sublime wisdom, unspotted purity, most fervent mutual love, delicious conversation with each other, and perpetual, pleasant consent in their adoration and observance of their eternal king, who is there to whom it would not be a solace to think I have such and such friends and relatives, some perhaps as dear as my own life, perfectly well pleased, and happy among them! how can you love, madam, so generous a love towards so deserving an object, how can it but more fervently sparkle in joy for his sake, than dissolve in tears for your own?

"Nor should such thoughts excite over-hasty, impatient desires of following presently to heaven, but to the endeavours of serving God more cheerfully on earth for our appointed time, which I earnestly desire your ladyship to apply yourself to, as you would not displease God, who is your only hope, nor be cruel to yourself, nor dishonour the religion of Christians, as if they had no other consolations than this earth can give, and earthly power can take from them. Your ladyship, if any one, would be loth to do any thing unworthy your family and parentage. Your highest alliance is to that father and family above, whose dignity and honour are I doubt not of highest account with you.

"I multiply words, being loth to lose my design. I shall only add that consideration, which cannot but be valuable with you, upon his first proposal, who had all the advantages imaginable to give it its full weight, I mean that of those *dear pledges left behind*. My own heart even bleeds to think of the case of those sweet babes, should they be bereaved of their other parent too; and even your continued visible dejection would be their unspeakable disadvantage. You always naturally create in them a reverence of you, and I cannot but apprehend how the constant mien, aspect, and deportment of such a parent will insensibly influence the temper of dutiful children, and, if they be sad and despondent, depress their spirits, and blunt and take off the edge and quickness, upon which their future comfort and usefulness will much depend. Were it possible their now glorious father should visit and inspect you, would you not be troubled to behold a frown in that bright and serene face? You are to please a more penetrating eye, which you will best do by putting on a temper and deportment suitable to your weighty charge and duty, and to the great purposes for which God continues you in the world, by giving over unnecessary solitude and retirement, which, though they please you, do really prejudice you, and are more than you can

easiest to our natures to have our sore in deep wounds gently handled, yet as most profitable I would yield, nay desire to have mine searched that, as you religiously design by it, they may not fester. It is possible I grasp at too much of this kind for a spirit so broken by affliction, for I am so jealous that time, or necessity, the ordinary abater of all violent passions, nay even employment, or company of such friends as I have left should do that my reason or religion ought to do, as makes me covet the best advices, and use all methods to obtain such a relief, as I can ever hope for, a silent submission to this severe and terrible Providence, without any ineffective unwillingness to bear what I must suffer, and such a victory over myself that, when once allayed,

bear. Nor can any rules of decency require more. Nothing that is necessary and truly christian ought to be reckoned unbecoming. *David's* example, 2 *Sam.* xii. 20. is of too great authority to be counted a pattern of indecency. The God of heaven lift up the light of his countenance upon you, and thereby put gladness into your heart, and give you to apprehend him saying to you, Arise, and walk in the light of the Lord!

"That I have used so much freedom in this paper I make no apology for, but do therefore hide myself in the dark, not judging it consistent with that plainness which I thought the case might require to give any other account of myself than that I am one deeply sensible of your and your noble relatives deep affliction, and who scarce ever bow the knee before the mercy-seat without remembering it, and who shall ever be, madam,

Your ladyship's

most sincere honourer, and

most humble devoted servant."

Though Mr. *Howe*, says Dr. *Calamy*, the writer of his life, did not put his name to this his consolatory epistle, yet the style, and several particularities in it soon discovered who was the author. Her ladyship sent him a letter of thanks, and told him that he must not expect to remain concealed. She promised to endeavour to follow the advice he had given her, and often wrote to him afterwards, some of which letters, says Dr. *Calamy*, I have seen and read, and they shew that his freedom was taken kindly, and that his pains were well bestowed. See Dr. *Calamy's* Life of Mr. *Howe* prefixed to his works, p. 33.

immoderate passions may not be apt to break out again upon fresh occasions and accidents offering to my memory that dear object of my desires which must happen every day, I may say every hour of the longest life I can live, that so, when I must return into the world so far as to act that part that is incumbent upon me in faithfulness to him I owe as much as can be due to man, it may be with a great strength of spirits, and grace to live a stricter life of holiness to my God, who will not always let me cry to him in vain. On him I will wait till he have pity upon me, humbly imploring that by the mighty aids of his Holy Spirit, he will touch my heart with greater love to himself. Then shall I be what he would have me. But I am unworthy of such a spiritual blessing, who remain so unthankful a creature for those earthly ones I have enjoyed, because I have them no longer. Yet God, who knows our frames, will not expect that when we are weak we should be strong. This is much comfort under my deep dejections, which are surely increased by the subtil malice of the great enemy of souls taking all advantage upon my present weakened and wasted spirits, assaulting with diverse temptations, as, when I have in any measure overcome one kind, I find another in the room, as when I am less afflicted, as I before complained, then I find reflections troubling me, as omissions of some sort or other, that if either greater persuasions had been used—he had gone away—or some errors at the trial amended—or other applications made, he might have been acquitted, and so yet have been in the land of the living, though I discharged not these things as faults upon myself, yet as aggravations to my sorrows, so that my heart shrinks to think his time possibly was shortened by unwise management. I believe I do ill to torment myself with such unprofitable thoughts.

Lady *Russell* to Doctor *Tillotson.*

YOUR letters never trouble me, Mr. *Dean**. On the contrary, they are comfortable refreshments to my, for the most part, overburthened mind, which, both by nature and accident is made so weak, that I cannot bear with that constancy I should the losses I have lately felt. I can say friends and acquaintance thou hast hid out of my sight, but I hope it shall not disturb my peace. These were young, and as they had begun their race of life after me, so I desired they might have ended it also. But happy are those whom God retires in his grace. I trust these were so, and then no age can be amiss. To the young it is not too early, nor to the aged too late. Submission and prayer is all we know that we can do towards our own relief in our distresses, or to disarm God's anger, either in our public or private concerns. The scene will soon alter to that peaceful and eternal home in prospect. But in this time of our pilgrimage vicissitudes of all sorts are every one's lot.—

About the middle of *October*, 1690.

Lady *Russell* to Lady *Sunderland*†.

YOUR kind letter, madam, asks me to do much better for me and mine than to scribble so insignificantly as I do on a piece of paper, but for twenty several reasons yours must have the advantage you offer me with obliging earnestness a thousand times greater than I deserve, or than there can be cause for, but that you have taken a resolution to be all goodness and favour to me:

* Then dean of *St. Paul's*, afterwards archbishop of *Canterbury*.

† Daughter of *George Digby*, earl of *Bristol*.

and indeed what greater proof can you almost give than remembering me so often, and letting me receive the exceeding advantage of your doing so by reading your letters, which are all so edifying? when I know you are continually engaged in so great and necessary employments as you are, and have but too imperfect health, which would unfit any other in the world but lady *Sunderland* for at least so great dispatches as you are charged with. These are most visible tokens of Providence that every one that aims to do their duty shall be enabled to do it.

I hope your natural strength is so great that it will in some time, if you do your part, master what has been accidentally in the disorder of it. Health, if one strictly considers, is the first of earthly blessings, for even the conversation of friends, which as to spiritual profits, as you excellently observe, as it is the nearest approach we can make to heaven, while we live in these tabernacles of clay, so it is in a temporal sense also the most pleasant and the most profitable improvement we can make of the time we are to spend on earth. But, as I was saying, if our bodies are out of tune, how illy do we enjoy what in itself is so precious? And how often must we choose, if we can attain it, a short slumber that may take off the sense of pain, rather than to accept what we know in worth excels almost to infiniteness? No soul can speak more feelingly than my poor self on this subject, who can truly say my friendships have made all the joys and troubles of my life, and yet who would live, and not love? Those who have tried the insipidness of such a life would, I believe, never choose it. Mr. *Waller* says, "it "is with singing all we know they do above." And it is enough, for if there is so charming a delight in the love, and suitableness in humours to creatures, what must it be to our clarified spirits to love in the presence of God! Can there

be a greater contemplation to provoke to diligence in our preparation for that great change, when we shall be perfected, and so continue for ever!

Her ladyship appears to have been a faithful guardian of her lord's reputation, and to have shewn his memory every honour that lay in her power. A few days after her lord's death, she, in vindication of his character, and indeed of doctor *Burnet's*, who was supposed to be the author or adviser of lord *Russell's* speech upon the scaffold*, wrote the following letter to the king.

N. B. This letter is thus indorsed by her;

My Letter to the King a few days after my dear Lord's death.

" May it please your Majesty,

" I FIND my husband's enemies are not " appeased with his blood, but still continue to " misrepresent him to your majesty†. It is a " great addition to my sorrows to hear your ma- " jesty is prevailed upon to believe that the paper " he delivered to the sheriff at his death was not " his own. I can truly say, and am ready in the " solemnest manner to attest that [during his im- " prisonment]‡ I often heard him discourse the " chiefest matters contained in that paper in the " same expressions he therein uses, as some of " those few relations that were admitted to him " can likewise aver. And sure it is an argument " of no great force that there is a phrase or two " in it another uses, when nothing is more com- " mon than to take up such words we like, or ac- " customed to in our conversation. I beg leave

* *Burnet's* History of his own Time, Vol. II. p. 223. † Ibid.
‡ The words included in the brackets are crossed out

" further to avow to your majesty, that all that is
" set down in the paper read to your majesty on
" *Sunday* night, to be spoken in my presence is
" exactly true*, as I doubt not but the rest of
" the paper is, which was written at my request,
" and the author of it in all his conversation with
" my husband that I was privy to shewed himself
" a loyal subject to your majesty, a faithful
" friend to him, and a most tender and consci-
" entious minister to his soul. I do therefore
" humbly beg your majesty charitably to believe
" that he, who in all his life was observed to act
" with the greatest clearness and sincerity, would
" not at the point of death do so disingenuous
" and false a thing as to deliver for his own what
" was not properly and expressly so: and if after
" the loss in such a manner of the best husband
" in the world I were capable of any consolation,
" your majesty only could afford it by having better
" thoughts of him, which, when I was so impor-
" tunate to speak with your majesty, I thought I
" had some reason to believe I should have in-
" clined you to, not from the credit of my word,
" but upon the evidence of what I had to say. I
" hope I have written nothing in this that will
" displease your majesty. If I have, I humbly
" beg of you to consider it as coming from a wo-
" man amazed with grief, and that you will par-
" don the daughter of a person who served your
" majesty's father in his greatest extremities (and
" your majesty in your greatest posts), and one
" that is not conscious of having ever done any
" thing to offend you (before). I shall ever pray
" for your majesty's long life, and happy reign,

* The paper contained an account of all that passed between doctor *Burnet* and his lordship during his attendance upon him. This account doctor *Burnet* calls a journal, which he read before the king and council at his majesty's command on the day after lord *Russell's* execution. *Burnet's* History of his own Time, Vol. II. p. 224.

"who am with all humility, may it please your "majesty, &c."

Upon the duke of *Monmouth*'s insurrection *, her ladyship thus writes to doctor *Fitzwilliam*, in which letter, as there are the tenderest accents of grief for her loss, her wounds still bleeding, so there is the most honourable testimony borne to her lord's character. "And now, doctor, I take "this wild attempt to be a new project not de- "pending on or being linked in the least to any "former design, if there was then any real one, "which I am satisfied was not any more than "(my own lord confessed) talk; and it is possi- "ble that talk going so far as to consider if a re- "medy to supposed evils might be sought, how "it could be formed? But, as I was saying, if "all this attempt was entirely new, yet the sus- "picion my lord must have lain under would "have been great, and some other circumstances "I do confess must have made his part an hard "one, so that from the deceitfulness of the heart, "or want of true sight in the directive faculty, "what would have followed God only knows. "From the frailty of the will I should have fear- "ed but little evil, for he had so just a soul, so

* The duke of *Monmouth* was son to king *Charles* the second, by *Lucy Barlow*, alias *Walters*. In his declaration against *James* the second among other things, he accuses him of the barbarous murder of *Arther*, earl of *Essex*, in the Tower, and of several others to conceal it: of the most unjust condemnation of *William* lord *Russell*, and colonel *Algernon Sidney*, being only accused for meeting, in discharge of their duty to God and their country, to consult of extraordinary yet lawful means to rescue our religion and liberties from the hands of violence, when all ordinary means according to the laws were denied and obstructed, concluding, "And we do appeal unto the great God concerning the justice of "our cause, and implore his aid and assistance that he would "enable us to go forth in his name, and to do valiantly against "his and our enemies, for he it is that knows that we have not "chosen to engage in arms for corrupt and private ends or de- "signs, but out of a deep sense of our duty; we therefore com- "mit our cause unto him, who is the Lord of Hosts and the God "of battles." The duke of *Monmouth* was taken, tried, and, on the 15th of *July*, 1685, beheaded.

" firm, so good, he could not warp from such " principles as were so, unless misguided by his " understanding, and that his own, not another's, " for I dare say, as he could discern, he never " went into any thing considerable upon the mere " submission to any one's particular judgment. " Now his own, I know, he could never have " framed to have thought well of the late actings, " and therefore most probably must have sat " loose from them. But I am afraid his excel- " lent heart, had he lived, would have been often " pierced from the time his life was taken away " to this. On the other hand, having, I trust, a " reasonable ground of hope, he has found those " mercies, he died with a cheerful persuasion he " should, there is no reason to mourn my loss, " when that soul I loved so well lives in felicities, " and shall do so to all eternity. This I know in " reason should be my cure, but flesh and blood " in this mixed state is such a slave to sense, the " memory how I have lived, and how, as I think, " I must ever do for the time to come, does so " prevail and weaken my most christian resolves " that I cannot act the part that mere philosophy, " as you set down many instances, enabled many " to an appearance of easiness, for I verily believe " they had no more than me, but vainly affected " it. As I began the day with your letter, and " the sheets of discourse both inclosed in one " paper, so I conclude it with some prayers you " formerly assisted me with. Thus, doctor, you " see you have a special right to those prayers " you are pleased I should present for the same " effect on your spirit, if a portion of suffering " should be your lot, as you now wish on mine, " which after my poor fashion I will not be want- " ing in, that am,

" Sir, your obliged, and faithful
" friend and servant,
" *Rachel Russell.*"

Southampton-house, 21 July, 1685.

Her ladyship also, in the same affectionate regard to her lord's memory after the revolution, made use of her interest in favour of his chaplain, Mr. *Samuel Johnson*, who calls lord *Russell* "the "greatest Englishman we had," and was very instrumental in procuring him the pension, and other bounties which he received from that government. It may be also added that, as she had promised her lord to take care of her own life for the sake of his children, she was religiously mindful to perform that promise, and continued his widow to the end of her life, surviving him above forty years, for she lived to the 29th of *September*, 1723, dying in her 87th year. Indeed the series of letters during her long widowhood are the most tender and honourable testimonies of her respect to her husband's memory, and we may observe in them an almost unabating sorrow for the loss of him, united with an eminent piety, and profound submission to the divine will, at least no murmurs against it.

It is observable concerning lady *Russell*, that in the free effusions of her heart to her intimate friends with the constant moans of grief for the loss of her dear husband, that we remember not upon a diligent perusal of her letters so much as one trace of keen resentment or reflection upon any person whatever that had any concern in her husband's death, if rather it may not be called *murder*. If the duke of *York* was so malignant as to instigate his brother king *Charles* to be inexorable to the applications that were made for lord *Russell's* life *, and even to propose that he

* The king (says bishop *Burnet*) could not bear the discourse of shewing any favour to lord *Russell*; and the duke of *York* would bear the discourse, though he was resolved against the thing. But, according to Dr. *Wellwood*, the king was not only inclined to pardon him, but suffered some words to escape on the very day he was executed, as sufficiently shewed his irresolution in that matter. In the duke of *Monmouth's* journal it is said, that the king told him that he inclined to have saved the lord *Russell*,

should be executed at his own door, the good lady drops no censures upon him, and even after *James* the second was no more king but a wanderer in a foreign land, there is nothing like a triumph over him, or an intimation from her ladyship that she thought he was justly punished for his bloody crimes.

Even the inhuman *Jefferies* himself, who distinguished himself by a flaming speech against lord *Russell* at his trial, is passed over in silence by her, and she takes not the least notice of his disgrace, imprisonment, and death in the Tower, owing, as it has been thought by some, to the blows he received while in the hands of an enraged populace*.

In fact her ladyship's letters discover a mind in close connection with her God, or earnestly labouring to enjoy this inestimable blessing, and bleeding with the incurable wound she had felt in the loss of the best of friends, and husbands, but

but was forced to consent to his death, otherwise he must have broke with his brother the duke of *York*. The duke of *York* descended so low in his revenge, originating not improbably from lord *Russell's* having proposed the bill in 1680, to the Commons, to prevent a *popish* successor, and having carried it, when passed, to the House of Lords, for their concurrence, as to desire that lord *Russell* might be executed before his own door: an insult the king himself would not consent to. Introduction to lady *Russell's* letters, p. 60.—But though lady *Russell*, as far as we remember, calls not up in a single hint in all her letters the duke of *York's* asperity against her husband, who was so dear to her, yet it seems that he was by another person, the father himself of lord *Russell*, reminded to his face of the hard fate his son had met with. King *James* the second in his distresses 1688, addressed himself to the earl---" My lord, you are an honest man, have great credit, and " can do me signal service." " Ah, Sir," replied the earl, " I am " old and feeble; I can do you but little service, but I once had " a son that could have assisted you; but he is no more." *James* was so struck with this reply, that he could not speak for some minutes.—Introduction to lady *Russell's* letters, p. 73.

* See *Rapin's* History of *England*, Vol. XII. p. 162, 8vo. edit. This historian adds, " never man had better deserved a " public punishment as an atonement for all the mischiefs done to " his country, and for all the blood spilt by his means."

there are not the least traces of a sour or angry spirit against the unkind instruments that had brought such overwhelming sorrows upon her.

It appears from some of her ladyship's letters, that she was afflicted some years after her lord's death, with great weakness or dimness of sight. "My eyes grow ill so fast," says she, in one of her letters, "I resolve to do nothing of this sort by "candle-light*." And in another, "For the "chat of the town I will not venture to hurt my "eyes for it†." From this complaint we find her happily relieved, for on *June* 28, 1694, archbishop *Tillotson* wrote to doctor *Burnet*, bishop of *Salisbury*, "That he could not forbear telling "him that lady *Russell's* eye was couched yes-"terday morning with very good success‡." From this time to her death from what we can gather, she seems to have enjoyed her sight without any impediment, for her last two letters to the earl of *Galway*, written about the years 1717, or 1718, appear, says the editor of her letters §, by the largeness of the text to have been written without spectacles, as lady *Russell* was sometimes accustomed to do in extreme old age. This circumstance of her disorder upon her eyes we the rather take notice of that we may communicate to our readers the resignation she discovered even in the apprehension that she might be shortly deprived of the invaluable blessing, the light of the day. "While I can see at all," says she, writing to doctor *Fitzwilliam*, 5th *Nov.* 1692‖, "I must "do a little more than I can when God sees it "best that outward darkness shall fall upon me, "which will deprive me of all society at a distance, "which I esteem exceeding profitable and plea-"sant, but still I have full hope I shall rejoice in

* See her Letters, p. 289.
† Ibid. p. 291.
‡ Ibid. p. 304. in a marginal note.
§ Ibid. p. 331.
‖ Ibid. p. 293.

" that he will not deny me his great grace to " strengthen me with might by his spirit in the " inner man. Then I shall walk in the right way " till I reach the joys of eternal endurance."

And again to the same friend *,—" Alas! my " bad eyes serve me now so little that I could not " read your papers, and tell you that I have done " so in one day. It is mortifying, yet I hope I do " not repine, but on the contrary rejoice in the " goodness of my God to me that, when I feared " the utter loss of sight, has let me thus long see " the light, and by it given me time to prepare " for that day of bodily darkness, which perhaps " must soon overtake me."

We shall conclude the present article with some lines of Mrs. *Scott*, in her poem, intitled, *The Female Advocate*, in honour of lady *Russell*, adding some other lines, distinguished from those of Mrs. *Scott* by being printed in *Italics*.

Be *Russell's* name by ev'ry heart approv'd,
Whilst thou, celestial piety art lov'd,
In her the strongest fortitude was join'd,
With all the graces of a female mind:
The noblest pattern of connubial love;
'Twas hers the dread extreme of grief to prove:
Yet still convinc'd that Providence is just,
She made its arm her unabating trust,
Saw lenient mercy blend her cup of woe,
And deal out all her portion here below,
For ever conscious of her heav'nly birth,
And dead to all the vanities of earth.
Impatient to attain a purer clime,
With pain her soul sustain'd the load of time,
Yet heav'n long spar'd her life to bless the age,
And now she charms another by her page.
O may that page, where all the virtues shine,
And faith's strong ardors breathe in ev'ry line,
Rouze the lethargic, animate the weak,
The sordid ties of sense and time to break,
Since ev'ry wish, that centers here below,
Must end in disappointment, pain, or woe!

* See her Letters, p. 295.

Yet is not man unblest, nor heav'n unkind;
True pleasure dwells with ev'ry virtuous mind.
How false the toy that oft assumes the name,
For which we hazard honour, health, and fame!
Like the coquette, she on each wooer smiles,
And charms his fancy by her soothing wiles:
His love obtain'd, his fond embrace she flies,
And meets with cold disdain his longing eyes.
Eternal wisdom with benignant zeal
Closely unites our duty and our weal.
Hence, when we quit the heav'n-directed way,
And through the beaten paths of folly stray,
Peace and contentment wing their hasty flight,
And leave the mind a stranger to delight;
Wild anarchy prevails, and dire despair
With tyrant-sway the ruffled breast shall tear.

But in religion what transcendant gain!
What peace, what pleasure in her presence reign!
Prosperity her wond'rous pow'rs improve
With the sweet smiles of heav'n's distinguish'd love:
She shews that all the good we here possess
Is the fair blossom of that happiness
We shall enjoy, when, mounting from this clod,
Our souls arrive the bosom of our God.
She too adversity's sad scenes relieves,
To bear our burdens strength proportion'd gives,
To throbbing wounds a lenient balm imparts,
With cordials cherishes our fainting hearts,
Wipes off our tears, to praises tunes our breath,
And with her sunshine gilds the vale of death.

Newton Sculp.t

Mrs. Eliz.th Burnet.

Pub.d by R. Ogle Holborn London 1.st June 1804

MRS. ELIZABETH BURNET.

THE subject of our Memoirs was born *November* 8, in the year 1661. She was the eldest daughter of sir *Richard Blake*, knight, the fifth son of *Thomas Blake*, esquire, of *Larontoun*, in the county of *Southampton*, esquire, of an eminent family, and of *Elizabeth*, daughter of doctor *Bathurst*, a physician in *London*, a person of distinguished piety, and among the most considerable men of his profession in his time.

At eleven years old she began to have a true sense of religion, and read with great application the books that were put into her hands, but was not entirely satisfied with them, aspiring after more solid and sublime sentiments than what she met with in them. On this account it was that more than ordinary care was taken to make her think meanly of herself, she being bred up in the greatest privacy possible.

When she was but a little more than seventeen years of age she was married to *Robert Berkely*, of *Spetchley*, in the county of *Worcester*, esq. grandson of sir *Robert Berkely*, who was a judge in the reign of *Charles* the second. The match between this young gentleman and her was principally procured by the means of doctor *Fell*, then bishop of *Oxford*, who was Mr. *Berkely's* guardian, and had taken the care of his education. The bishop thought that the assisting his friend in that match was the greatest service he ever performed for him.

When the young lady came into the family, she found her husband's mother a zealous *papist*, and a woman of a good life. This put her upon taking particular care to study her own religion in a larger compass, in order to understand the con-

troversies between the *protestants* and *papists*, that she might be able to preserve her husband and herself from the artifices and insinuations of the *popish* priests, and the influences of his mother, who had great interest in him. But yet, considering the particular turn of her husband's mind, and the great deference she owed to his mother, she found herself obliged to be very tender and careful, that she might not be disturbed with unnecessary disputes about religion, in which, and in her whole management in this respect there appeared a discretion admired by all who knew her.

At the same time our young lady obliged herself to a more than ordinary strictness in all the offices of piety, and in her whole conduct, that she might adorn her own profession by a suitable practice, constantly governing herself by the rules of true religion, and the severest virtue. Accordingly, living in the country, where she enjoyed much leisure, she spent great part of her time in devotion and reading. When she was inclined to divert herself with work, she generally had some persons to read to her, and when her poor neighbours came to visit her, which upon her encouragement they often did, she would frequently read good books to them herself, that she might instruct them without seeming to take too much upon her.

In this manner she lived for six years, being esteemed and loved by all who knew her, even by them, who on account of different opinions in religion, were likely to be most prejudiced against her.

In king *James's* time, when the fears of *popery* began greatly to increase, and bishop *Fell* died, who had great influence over Mr. *Berkely*, to prevent his being wrought upon by his relations at the time they conceived mighty hopes of the *popish* religion being settled in these kingdoms,

Mrs. *Berkely* prevailed upon her husband to go to *Holland*; and accordingly they travelled together over the seventeen provinces. In the *popish* provinces, on the account of his relations, they met with an unusually kind reception, letters being sent without their knowledge to *Brussels*, *Ghent*, *Liege*, and other considerable places, recommending Mrs. *Berkely* in a very particular manner, as one whose piety and virtue, had she been of the catholic church, as they called it, were great enough to intitle her to the character of a saint.

After these journies Mr. and Mrs. *Berkely* fixed at the *Hague*, where she was soon known, and grew into the esteem and friendship of persons of the highest rank. Here they continued till about the time of the *revolution*, when they returned into *England*, and went to *Spetchly*, their country-seat.

Here Mrs. *Berkely* went on in the happy course of life she had at first engaged in, making continual increases in knowledge and good works. She had generally some young persons in her family, whom she well improved both by her instructions and example, so that there was quickly a visible alteration made in them.

Her knowledge and virtue made her every day more and more taken notice of in that country. She contracted an intimate friendship with the eminent doctor *Stillingfleet*, bishop of *Worcester*, who to his death maintained an high esteem of her, and upon several occasions has been often heard to say, "that he knew not a more "considerable woman in *England* than she was." Thus she continued to live with Mr. *Berkely* till the year 1693, when it pleased God to remove him from her by death.

In her widowhood, as she had more leisure than in her married state, so she applied it wholly to devotion, to reading, to acts of charity, and the

offices of friendship; particularly she took upon her the care of her late husband's *protestant* relations, as if they had been her own; and indeed she was a mother to them all, as long as she lived, and shewed a great concern and kindness for them at her death. She was also very good, and obliging to all the rest of his family.

She had then a very plentiful income, which she managed with great prudence, as well as in a large exercise of charity, and indeed she was uneasy at all other kind of expences but what went in that way.

While she continued at *Spetchly* she kept an hospitable table, to which the neighbouring clergy were always welcome. She paid true respect to such of them who were in low circumstances, cordially esteeming them for their functions and labours. She frequently made them presents of the most useful books, and to some she generously lent money, without requiring any security, expecting only to be paid when, by the providence of God, they might be put into more easy circumstances.

She spent some time in *Worcester*, at his palace, with bishop *Stillingfleet* and his lady, with whom she had a most particular friendship, and at the house of *Robert Wylde*, esquire, who took a particular care of her, and of her concerns, for whom, and his whole family, she retained, as they well deserved them from her, a very high esteem and friendship.

Mr. *Berkely* ordering in his will a great sum of money to be raised out of his estate to erect an *hospital* at *Worcester* for poor people, she had it much at heart to see the design brought to perfection as soon as possible, and it pleased God to continue her life till she saw it accomplished. Besides the care of this business she took upon her several charges in relation to his affairs more

than the law required in the payment of debts and legacies. She also still continued one eminent instance of *charity*, to which she had engaged Mr. *Berkely* in his life-time, a kind of *charity* which is now, by the divine blessing, spread almost all over *England*, the setting up schools for the instruction and education of poor children; which she afterwards increased to a far greater number.

She spent a good part of her time at *London* with her only sister, the wife of Mr. Justice *Dormer*, who was always very dear to her, and she had an high value for the great integrity and worth of that judge.

Mrs. *Berkely* had early an inclination to employ her pen in several sorts of composition, which she was thought by her friends to do to such very good purpose that it encouraged her to spend much of her time in that way. While she was a widow, she made the first draught of that excellent book of hers, intitled, *A New Method of Devotion, or Rules for Holy and Devout Living, with Prayers on several Occasions, and Advices and Devotions for the Holy Sacrament* for her own use only, consisting of such rules and directions as she resolved to conduct herself by, and which indeed had been all along the measure of her practice.

She continued a widow near seven years, and then was married to doctor *Gilbert Burnet*, bishop of *Salisbury*. She found in the bishop's house a family of children, whom she treated not with a false indulgence on the one hand, nor an unnatural severity on the other, but with all that care and true concern for their education, as if they had been her own, and indeed she was loved and respected by them as if she had brought them into the world: of which the bishop was so sensible that he had by his will then made left them under her direction and authority in so absolute

a manner that it has been seldom known that so much power was ever intrusted even to the real mothers of any children. The bishop, rightly judging that he brought blessing and happiness enough into his family by bringing such a mother into it, desired her to secure all her own estate and income to herself, with a power to make such a will as she pleased, to which he bound himself to consent.

Thus she continued the mistress of all that was her own, allowing for her own entertainment what did not exceed the rate of a boarding-house, that so she might the more abound in good works, which the bishop accepted of, though he was willing, as he often told her, "that nothing at all "should be allowed on that account," for she had in herself a treasure of more value than any riches. And indeed the bishop was desirous that all the world should see what an esteem he had for so much true worth, and that of the sublimest kind, as he found in his lady.

After this she extended her charity further than she had done before: and indeed, instead of giving a fifth part of her income, which would have been no small proportion, she was very uneasy at taking only a fifth part to her own use. She seldom went beyond it, and was much oftener restrained within it, by which means she was able to employ considerable sums in charitable uses, and particularly the number of children taught at her expence in and about *Worcester* and *Salisbury* amounted to above an hundred.

She now grew into a more general acquaintance, and was continually rising higher in the esteem of the world in proportion as she became more known. She entered into friendships with some persons of the greatest quality, which made no other alteration in her than that of increasing her zeal of doing more good as her interest was

enlarged. To be rich in good works was visibly the reigning design of her whole life, and that in which she most of all delighted herself.

Notwithstanding the interruptions which a more diffusive acquaintance gave her, she spent as much time as she could secure to herself in writing upon divine and moral subjects, and was prevailed with to consent to the printing of the first edition of the above mentioned book, which, as well as the second, was entirely her own composition, without any assistance or addition by any person whatever.

The book being very much approved of by many of her friends, she apprehended she could make it more useful by a large addition out of many other papers she had by her. Upon this she printed a second edition at her own expence, that she might dispose of it among those whom she thought most likely to be improved byit.

This excellent woman kept a constant journal of her life, and every evening employed no inconsiderable time in recollecting her actions and discourse in the day, and she would call herself to an account in every particular that the errors of every day past might be avoided in those that might follow.

She continually laboured under a weak habit of body, which at length grew upon her to such a degree that it was thought she could not easily overcome it. On this account she was advised to go to the *Spa* for the recovery of her health. She undertook a journey thither in the year 1707, and wheresoever she went she was received with great marks of esteem and respect by persons of the most eminent rank.

After her return she seemed to be in a much better state of health, and bore the severity of the beginning of the winter of 1708 so well that her friends hoped her constitution was grown stronger than it had been: but it pleased God, upon the

breaking up of the frost, *January* 27, 1708-9, that she was seized with a pleuretic fever, the symptoms of which were not violent at first, nor were her friends at first apprehensive of her danger, but, her lungs being weak, she sunk under the disorder in a few days, and died *February* 3, 1708-9. She was buried at *Spetchly*, by her former husband, according to a promise she had made him, as appears by the following clause in her will. "I will that my body be buried in the "parish-church of *Spetchly*, in the county of "*Worcester*, in a vault made for me by my "former husband *Robert Berkely*, esquire, and "myself. I order this to fulfil a promise I made "to him, and not out of any want of respect or "kindness to my present husband, who has by his "great kindness and confidence deserved from me "all the gratitude and acknowledgments of love "and respect I can testify."

"After this brief account," says the writer of her Memoirs*, "of some of the most remarkable "circumstances of her life, in which she must ap-"pear a bright example of the most eminent vir-"tue in a private station, I should not do justice "either to her, or to the world, if I did not en-"large a little more upon her character; in which, "if I should be thought to have said too much "by them that were not acquainted with her, I "am confident what I say will be judged by them "who knew her to fall below her character."

She knew exactly how to distinguish between the means and end of religion, and, was well aware of the necessity of joining them both together in her practice, so that, as she came up to the strictest rules of piety in her devotions both in private, and public, especially in her frequent receiving the sacrament of the Lord's Supper, she was also fully persuaded that she was to maintain

* The Rev. Dr. *T. Goodwyn*, archdeacon of *Oxford*.

a strict government over her passions, to observe a constant care and watchfulness over her whole conduct, and to abound in every good work.

Though she had no skill in the learned languages, yet by making the understanding the scriptures her chief study, with the help of *English* commentators, and the assistance of those clergy with whom she most frequently conversed, and with whom she often discoursed about texts of scripture that were obscure to her, she attained to a great knowledge in the divine writings. Though her mind was naturally inquisitive, her apprehension quick, and her judgment solid, yet she confined her inquiries to a few things. Accordingly, when she had made some progress both in *geometry* and *philosophy*, she laid those studies aside, though she had a genius and relish for them. She considered the *one thing needful*, and applied herself wholly to what related to it, and even in that she valued knowledge only as it purified the mind. Her chief care was to govern her passions, to moderate her affections to created objects, and to elevate her soul to an entire resignation and conformity to the holy will of God.

MRS. ELIZABETH BURY.

MRS. *Elizabeth Bury* was born about the second of *March*, 1644, at *Clare*, in the county of *Suffolk*, and was baptized the twelfth. Her father was captain *Adams Lawrence* of *Lynton*, in *Cambridgeshire*, a person of good character, and great integrity. He died *June* 13th, 1648. Her mother was Mrs. *Elizabeth Cutts*, daughter of *Henry Cutts*, esquire, of *Clare*, a gentleman learned in the law, a great peace-maker among his neighbours, and a zealous promoter of the interest of the gospel. He died *August* 23d, 1657, and his most eminently religious consort after him *August* 5th, 1667. His daughter, the mother of the subject of our Memoirs, was a remarkably serious, heavenly, and experienced christian, an ornament to her family, a blessing to her children, and the delight of all her friends. She died full of grace and years, *October* 6th, 1697, aged 78. Such were the truly respectable and heavenly roots whence Mrs. *Bury* sprung!

The freedom, ingenuity, and pleasantness of Mrs. *Bury's* temper were ordinarily known to all who conversed with her. She never was reserved but when she thought her company was disagreeable, or she could profit herself more by her own thoughts than the discourse of others.

She has been often taken notice of as a person of uncommon parts, ready thought, quick apprehension, and proper expression. She was always very inquisitive into the nature and reason of things, and greatly obliged to any that would give her information.

In writing of letters she had a great aptness and felicity of language, and was always thought

so close and pertinent, and full to the purpose, and withal so serious, spiritual, and pungent, that her correspondence was greatly valued by some of the brightest minds, even in very distant countries.

Her genius led her to the study of almost every thing, and, having a fine understanding, accompanied with a very faithful and retentive memory, and taking a continual pleasure in reading and conversation, she soon became a proficient in whatever part of knowledge she was desirous to attain.

She often entertained herself with *Philology*, *Philosophy*, and ancient and modern *History*. Sometimes she diverted herself with *Music* vocal and instrumental; sometimes with *Heraldry*, the *Globes*, and *Mathematics;* and sometimes with learning the *French* tongue, principally for the sake of conversing with *French* Refugees, to whom she was an uncommon benefactrix, but she especially employed herself in perfecting her acquaintance with the *Hebrew* language, which by her long application and practice she had rendered so familiar and easy to her, as frequently to quote the original in common conversation, when the true meaning of some particular texts depended upon it. Very critical remarks upon the idioms and peculiarities of that language were found among her papers after her decease.

Another study in which she took much pleasure was that of *Anatomy* and *Medicine;* being led to it partly by her own ill health, and partly by a desire of being useful among her neighbours. In this branch of knowledge she improved so much, that many of the great masters of the faculty have been often startled by her stating the most nice and difficult cases in such proper terms as could have been expected only from men of their own profession, and they have often owned that she understood an human body, and the *Materia*

Medica much better than most of her sex, with whom they had ever been acquainted.

But however she diverted herself with these parts of literature, yet her constant favourite and darling study was *Divinity*, especially the *Holy Scriptures*, having from her very childhood taken God's testimonies for the men of her counsel. In the latter part of her life she devoted most of her secret and leisure hours to the reading of Mr. *Henry's* Exposition of the Bible, whose volumes she would often say were the most plain, profitable, and pleasant books she ever read, and the last books, next to the Holy Scriptures, she would ever part with. She honoured the author, for finding so much of God in him, and for speaking the case of her own heart better than she could speak it herself. He always surprized her with something new, and yet so natural, and of such necessary consequence, and unobserved by others, that she still read him with fresh gust and pleasure. Next to the Bible her chief delight lay in reading practical divinity, and the plainer and closer, and more penetrating any author was, he was always the more acceptable to her.

But notwithstanding all her knowledge, and unusual improvements in such a variety of learning, and her deep acquaintance with the spiritual and most interesting truths of religion, she would always confess and bewail her own ignorance, and that she knew little to what others did, or what she ought to have known in any of those matters.

The certain time, and particular means of her conversion she could not positively determine, but she thought that blessed event took place about the tenth year of her age. She had been under many convictions some years before, but she apprehended the effectual work was not accomplished till that time; but then she judged it was indeed performed, for though she had many suspicions and jealousies of her state towards God

after that period, yet upon the most serious searches she concluded with herself that she had more ground for hope than fear.

Her entrance upon a life of religion so young gave her many opportunities of glorifying God, of doing much good to others, and of enjoying large experiences of the divine grace and faithfulness towards her, and from the benefit and comfort she found in early religion herself, she always recommended it with much seriousness, affection, and importunity to others. There was something very peculiar in the disposition of her mind, and turn of thought, that adapted itself to the capacity, temper, genius, and relish of most children. Her first and principal attempt upon their tender minds was to bring them in love with their Bibles, to learn them some short sentences and prayers, and the pleasant histories of the Scriptures, especially such as concerned children, and then to insinuate herself into their affections, and so instruct, persuade, and oblige them by discoursing with them in their own phrase and dialect as to render her company very acceptable and delightful to them, and, by the grace of God, she by these methods was made very useful to many.

Having set out thus early in the way to *Zion* herself, and allured and persuaded all she could into the same path, she held on her own heavenly course with great steadiness, resolution, and pleasure, proceeded from strength to strength, and, for the joy that was set before, went beyond many of her fellow Christians. She thought it not enough to begin her work in the morning of life, but she diligently attended to it all the day. She was always aware of the vigilance of her spiritual enemies, and this kept her upon her watch. She would always say, "she had much to do, and that "which must be done, and that she knew not how "short her day would be, and therefore she had "no time to lose." She often observed what was

said of *Jacob*, that after he had met with God, *he gathered up his feet**, and went his way, and she thought that she herself ought to imitate his example.

Having set out for heaven thus soon, and continuing her resolutions for God, and religion, and the eternal interests of her soul, she often considered with herself, and advised with others upon the properest and most effectual means to promote, and carry on her spiritual and pious designs, and at last determined upon this as one, *to keep a daily memorial of what she did*, which should be, as she expresses it, *a witness between God and her own soul.*

It cannot be ascertained when she began her *Diary*, but it is conjectured it was about the eighteenth or twentieth year of her age†. In it both morning and evening she strictly observes with a very great liberty and happy variety of expression the most remarkable providences of God with respect to herself and others, and sometimes in the minutest circumstances of them—the solemn transactions between God and her own soul in her closet, in her family, in the sanctuary, and in her daily walk and converse with others—the substance of what she had read or heard, that was most affecting in her present case, or might direct her future practice—her preparations for holy

* What is rendered in our Translation, *Gen.* xxix. 1. *Jacob went on his journey*, in the Original is, *He lifted up his feet*, to which this good lady, who was acquainted with the *Hebrew* language, evidently refers, וישא יעקב רגליו *Mox sustulit* Jacobus *pedes suos*, *Schmid.* To lift up the feet, to travel with alacrity and expedition. *Taylor.*

† "After that," says her Biographer and Husband, the Rev. Mr. *Samuel Bury*, "for betwixt twenty and thirty years she "concealed her accounts in *short hand*, which cannot be recover-"ed by me, nor, I believe, by any other, because of many peculiar "characters and abbreviations of her own. The first I have ga-"thered begin in the year 1690, with some short references to for-"mer years; and from that time she continued her accounts in "*long-hand* for the most part to the end of her life."

duties—the influences, impressions, assistance, withdrawings, and consolations of the Spirit of God in them—Her daily infirmities, afflictions, supports, self-examinations, evidences, and foretastes of eternal life—Her advances in religion, and her suspected decays—the matter of her prayers for herself and others, and the manner, time, and seasonableness of God's answers—the temper of her soul, especially on Sabbaths, and at Sacraments, and on days of solemn Fasting and Humiliation, and Thanksgiving public, private, or secret, and on days she set apart for the trial of herself, and searches into her own soul—the various scenes of her life, and her comforts and exercises in each of them—the state of her servants, and of others committed to her care—her merciful protections in journies—the directions of Providence as to all the places of her abode, and the gracious visitations of God to her soul in all such places—the uncommon events that either befel herself, or family, or friends, or the church of God—the burdens that pressed hardest upon her—the joys that most relieved her—the manner and form of her covenanting with God, and his faithfulness to his covenant in every relation and state of life—the kindness of Providence to her—the advantage of christian conversation—her constant intercession for ministers and their people—her faithful reproofs—her success with young persons—her concern for the health and maintenance of the poor—her reflections upon the unwary escapes of her conversation—her esteem of the Holy Scriptures, learned expositors, and practical writers—her annual recapitulation of mercies, and sins, and afflictions, and resolutions, and self-dedications—her special remarks upon days of mercy either to herself or family—the manner of her entrance upon a new year, *&c.* But it would be almost impossible to enumerate the several heads and articles which make up her *Diary.* Enough how-

ever from the particulars that have been mentioned may be said to shew its pious nature, and excellent design.

In this method she found singular advantage. She would often say, "that was it not for her "*Diary* she should neither know what she was, "or what she did, or what she had," and by recourse to it in all her afflictions, temptations, and surprizes, she generally found great relief. Let her mind be never so much embarrassed, and the exercise of reason and grace never so much interrupted, yet the review of her former experience was an extraordinary help to future confidence, and thus was she brought again to her great rock, refuge, and rest, and recovered her usual cheerfulness. Hence also it was that she often recommended the keeping a *Diary* to others, that so God might not lose the glory, nor they themselves the comfort of their lives.

It was easy to observe a very lively impression of the image of God upon her soul, and the whole train of graces exhibited in a beautiful exercise through the whole course of her life and actions.

Her humility shewed itself in her courteous carriage towards the poorest persons, and her conversation with them, especially where she thought she could have any advantage for doing good. Whenever she appeared before God her *Diary* discovers how exceeding vile she was in her own eyes, and how much she abhorred herself by reason of the *Lerna malorum**, as she often calls it, which she found in her sinful nature, and which made her a burden to herself. She was also greatly humbled by observing the condescensions of divine grace under all her infirmities. "What

* *The infinity of Sins*, as this *Latin* Proverb may be rendered. *Lerna* was a lake near *Argos*, in *Peloponesus*, where *Hercules* slew the *Hydra*, whose heads grew again as fast as they were cut off. Hence Λέρνη κακῶν, *Lerna malorum*, Vidi *Chiliad*. See *Ainsworth's Latin* Dictionary of Proper Names.

" grace, and such grace to me, to unworthy me, " to vile ungrateful me." There was nothing that so much affected her heart as the grace of God to such a sinner.

Her patience was admirable under all the chastisements of her heavenly Father. She would often profess her unfeigned submission to all his discipline. " This," says she, " or any other me- " thod, Lord, to take away sin. This flesh shall " bear it, and this spirit shall not repine at it. " This is a part of thy covenant, and I am thank- " ful for it. Thou hast done me good by afflic- " tions, and wilt do me more, and therefore I will " glory in them." Under the unkind treatment of some, whom she had studied to oblige to the utmost, and whose interests she had often espoused to the prejudice of her own, she manifested a very exemplary carriage by keeping the possession of her mind, and rendering them good for all their evil. Indeed these trials stuck close to her, but, by the grace of God she was superior to them all; she eyed God in all, and ever referred her cause to him.

As to this world, she was very thankful to her divine Benefactor for the good provision he had made for her in it, but she often protested " that " she would never take it for her portion, since " God had tendered heaven, and himself to her." The cares, and incumbrances, and vexations, and especially the sinfulness of the world had weaned her affections from it, and raised many restless and almost incessant cries for her deliverance out of it. She was never elevated with its smiles, unless in thankfulness to God, and never depressed by its frowns, unless she apprehended that sin was the cause. Her mind for the most part was equal in every state, because she was ever aspiring and longing after her heavenly country and inheritance. How often would she wish, " O for those " realms of light, and love, and purity!"

Her love to the souls of others was manifested by her instructions, examinations, reproofs, and counsels, upon all occasions. There were very few could escape her after some acquaintance with them, but she would know in what state they were as to religion, and, after she had conversed with them, she would earnestly pray for them in her closet, and be greatly thankful when she found any serious impressions had been made upon their minds. She constantly bewailed the ignorance, impiety, profaneness, and immorality she saw, or heard of in any, but above all, the insensibility, carelessness, and evil practices of the seed of the righteous, the children of prayers and vows.

Her love to the truly godly could not but be observed by all. She delighted greatly in their company, regarding them as the excellent of the earth, how mean and contemptible soever they appeared in the sight of others. She loved them as the children of God, and fellow-heirs of the kingdom, would diligently frequent their assemblies for prayer, and always promote some spiritual conversation, which, if not forwarded by others, was a disappointment and grief to her. In her *Diary* we may often find her praying that her visits may be made profitable to herself and others, and that precious time may not be wasted by empty discourse, but that she and her companions may be helpers of each others faith and joy, and may have some comfortable conference on the kingdom. She often lamented that the *Communion of Saints*, which was an article of the christian creed, was so much forgotten by most Christians; and sometimes when she returned from unprofitable conversation, she would complain, "that, though she had struck fire so "often, yet that it always fell upon wet tinder."

Her zeal for God was shewn by promoting his worship, and encouraging every probable method

for public service. She had the interest of God and religion much more at heart than any private or personal interest whatsoever.

Her charity to the poor was known to many, especially to the houshold of faith, whether natives of her own country, or foreigners. She spared no pains, and grudged no expences in her state of widowhood for carrying on her designs for the relief of destitute families exiled for the sake of religion, for erecting charity-schools for the education of the poor, for the maintenance of ministers, and candidates for the sacred office, and for a provision of bibles, and practical books to be distributed as she should see occasion. So many long and expensive journies had she taken for promoting these charitable designs among her acquaintance that she sometimes pleasantly remarked upon herself, "that she had acted the "part of a beggar so long that she was now "almost really one herself." She very much approved of every person's devoting a certain part of their estates to pious and charitable uses, "for "then," says she, "they will not grudge to give "out of a bag that is no longer their own." And as to such as had no children she thought it was reasonable they should appropriate a fourth part of their neat profits or income, if they could allow it, as she herself did, to such valuable and necessary purposes.

Her faith in Christ, and dependence on the covenant of her God was the daily exercise of her soul. Her first and principal care was to clear up her interest in Christ, and the promises, in doing which she was cautious and exact. She then prepared and methodized a very choice collection of promises suited to every state, duty, relation, frame, temptation, and difficulty. These promises were the food of her faith, always ready, and from these she derived constant strength and comfort. On these promises she

grounded her prayers. She took her arrows out of God's own quiver, pleaded with him from his own word, and wrestled with him in his own strength for herself and others in every ordinance, in every business, in every circumstance and turn in life. Her *Diary* shews what fast hold she took of God by the promises of his covenant, and how she kept her hold, sometimes hoping against hope, till she had baffled temptation, subdued corruption, and surmounted all her difficulties. The reaches of her faith after Christ, her solemn dedications of herself to him, and steady recumbency of her soul upon him, as her only rock and refuge, were such as did not appear in common Christians. It might well be said of her, *O woman! great is thy faith!* and it was often said to her, *be it unto thee even as thou wilt.*

She considered walking with God in general as implying a living as in his sight, in conformity to him, and communion with him. She esteemed it requisite in walking with God that a person should be humble under a sense of his own vileness and the great condescension of his God to him, and that he should be close, and steady, and persevering, and lively in opposition to sluggishness and melancholy; and her own practice very much corresponded with her right apprehension of the duty, for it is observable from her *Diary* that she lived in a daily awe of the omniscience of God, in holy meditation of him, in humble expectations from him, and in constant devotedness of herself entirely to him.

She always began her day with God, by consecrating her first and freshest thoughts to him, that she might guard against vanity, temptation, and worldly discomposures, and keep her heart in tune for the following duties of the day. She always accounted the morning not only a friend to the *Muses*, but also to the *Graces*, and found it the fittest time for the best services. She never,

or very rarely, entered upon any worldly business till she had begun with God, and given the first fruits of the day to him in her closet by reading, meditation, and prayer before the worship of the family, often urging on herself the words of the Psalmist, *My voice shalt thou hear in the morning. O Lord, in the morning will I direct my prayer to thee, and will look up**.

When reading, singing, and prayer in the family were over, she constantly returned to her closet, and generally spent most of her morning there. She first lighted her lamp, as she expressed it, by reading the holy Scriptures, for the most part with Mr. *Henry's* annotations. She diligently compared parallel texts, and took a great pleasure in reducing what she met with in the History of the Bible to its proper time. She then poured out her soul to God in prayer, with a constant regard to the intercession of Christ, would often bitterly bewail the wanderings of her heart in that duty, and plead covenant grace and faithfulness, and to finish her morning's work with some hymn of praise, and write down an account of all in her *Diary*.

Through the rest of the day she walked with God, and carefully observed her goings, avoided the occasions of sin, watched over her heart, set a guard upon her lips, accustomed herself to holy conference with others, and was frequently lifting up her heart in ejaculatory prayers or praises upon any occurrence. When at any time she had been surprized by sin, she presently reflected, confessed, repented, had fresh recourse to the blood of Christ, and solemnly engaged herself to God for greater circumspection in time to come.

In the evening, as early as she could, she called herself to an account for all that had passed in the day, and again inserted the records of herself

* Psalm v. 3.

in her *Diary*. Having poured out her heart to God, and committed herself and her all to him, she then cheerfully joined in the devotions of the family.

Though the people of God were always the people of her choice, she was often obliged to keep company with others. When she expected to make a visit to any such, or to receive a visit from them, she frequently begged of God his grace that she might order her conversation aright, and that she might not be a partaker with others in their sins, but know how to reprove them, and that she might not suffer others to trifle away their time, but know how to employ them. She quickly observed the gifts and graces of others, and endeavoured to draw them out to her own advantage. She always valued the conversation of ministers, physicians, and persons of reading and ingenuity, especially such as had the greatest savour of religion.

She often visited the sick, and relieved the poor, and blessed God that she was in circumstances to give rather than to receive. When in her state of widowhood she had sometimes given to the last penny, through the delays of tenants in their payments, she often observes, that speedy supplies were sent in a very unexpected manner, as if giving to the poor were the readiest way to bring in the payment of her debts.

Of all company there were none more offensive or painful to her than tattlers, and talebearers. She could not forbear reproving them, and often frowned them out of her house. "She had busi-
"ness enough, she would say, of her own, and
"therefore did not desire to intermeddle with
"her neighbours." She durst not defame others, or take up an evil report against them, or countenance such who did. She was never more palled in conversation than in hearing what others did, and what they had, and what they said, what

dresses were worn, what entertainments were given, what company were present, and what discourse passed among them, and therefore would often say, "How happy would it be if we might talk of things "rather than persons?" Both her own good sense, and the power of religion carried her soul above such trifles and impertinencies, and they rather gave her disgust than any degree of pleasure.

Her worldly losses, especially in the latter part of her life, were many and very great, but she would say, "The world is not my portion, and "therefore these losses cannot be my ruin. I "have all in God now, and shall have all this re- "stored by one mean or another, if not to myself, "yet to those that shall survive me, if God sees "it good for us." She was frequently exercised with afflictions even from her youth. The inclemency of the air, where her own estate lay, and many of her pious friends and relatives lived, often laid her under a necessity of removing to distant places. She was also no stranger to very sharp bodily disorders, but, under extremity of pains in her head or breast, her usual complaints, she ever submitted with exemplary patience and silence to the sovereign will of God, justifying him in his severest discipline, and often saying, "she "would not for all the world but she had been "afflicted."

She set an high value upon her time, and especially on those seasons and opportunities in which the interest of her soul was so nearly concerned, and she thought she never could abound enough in that work which afforded her the greatest satisfaction. She would often say, "that she would "not lose her morning-hours with God, though "she were sure to gain the whole world by it." She grudged that the poorest labourer should ever be found at his work before she was at hers. Even from her youth she agreed it with her ser-

vant, under great penalties upon herself, that she would rise every morning at four o'clock for her closet; "which was her practice," says her biographer, and husband, "as I have been told, from "the eleventh year of her age, and at five, to my "own knowledge, if sickness or pain did not "prevent her, for betwixt twenty and thirty of "the last years of her life."

She carefully endeavoured to improve the day in company and conversation with her friends. She was always well furnished with matter for useful conversation, and could make very happy transitions from worldly to serious discourse. But yet she would often complain of the loss of much precious time in giving and receiving visits, and say, "she could not be satisfied with such a "life, in which she could neither do good, nor re-"ceive good, but that she must keep to her closet, "and her book." She often remarked in her *Diary*, "that she was entertained very kindly at such "and such houses, but no good done to herself, "or others."

It was her frequent prayer that affection might never bias her judgment, but that reason and religion might govern her in every state and change of life.

Her first marriage was to *Griffith Lloyd*, esq. of *Hemingford-Grey*, in *Huntingdonshire*, on the first of *February*, 1667, in the twenty-third year of her age. He was a gentleman of good reputation and estate, of great usefulness in his country, while he was in commission of the peace, and afterwards as a reconciler of differences, and common patron of the oppressed. He was a person of a very active and generous spirit, of great piety, of a singularly good temper, and steady faithfulness to his friends. They lived together about fifteen years, to *April* 13, 1682, when death dissolved the near relation by removing him from our world. This worthy pair were

such patterns of love and harmony as to be taken notice of by all their neighbours; and, if they were envied by some, they were gloried in by others, and especially their own relations.

Her second marriage was to the Rev. Mr. *Samuel Bury*, on *May* 29, 1697, who appears to have been a very worthy and excellent minister, and who happily survived her to communicate the Memorials of her for the instruction and benefit of the world.

As to her relative duties she made great conscience of them, and was very exemplary in their observation.

As a mistress and governess of a family, she was very careful in the choice of her servants, where she could have a choice. She was always afraid of strife and contention in her family, lest she should be discomposed in her own spirit, and the common interest of religion should be obsructed by intestine jars and disaffection. She never took any person into her service till she had solemnly prayed to, and pleaded with God, and submitted herself to his direction. Whenever she treated with any, she not only acquainted them with the business of their place, but also with the religious orders of the family, to which she had their explicit consent. When they were once admitted into her house, it was her first and constant care to inquire into the state of their souls, to instruct, and catechize, to reprove, and encourage them, to warn them of the snares and dangers of their age and place, and to enjoin them to take time for secret prayer, reading the Scriptures, meditation, and self-examination. She always charged it as a duty upon herself to discourse over with her servants every sermon they heard together, especially on sabbaths, and to inculcate that upon them in a particular manner, in which she thought they were much concerned. She sometimes took an account of them together, but at

other times, when her strength and health would allow, she examined them singly and apart, that such who could remember but little, might not be discouraged by those that could do better, and that she might have a fairer opportunity of closer application to their particular state as she saw occasion. By these means she became a servant to her servants, and she took pleasure in all her pains with them, though oftentimes to her own extreme faintness. Her servants themselves are witnesses what tender care she took of them in sickness, as well as in health; and her *Diary* will abundantly prove how incessantly she prayed for them, and suited her prayers to the particular exigencies of their several states. Often does she there mourn over the unteachableness of some, melting into tears on their account, and lodging her appeals with God as to the sincerity of her endeavours to have done them good. And in her *Diary* also we shall find her rejoicing over others that God had answered her prayers, blessed her instructions, and brought them under the bonds of the covenant, planted them in families, and made them blessings there. "I cannot remember," says her husband writing concerning her, "any servants that were "ever brought under her care who had not learn-"ed something of the method of a sermon before "they left her, and very many had their memories "improved so far, as to bring home all the parti-"cular heads, though numerous, of the two ser-"mons on the Lord's day. He adds, that when-"ever she inclined to part with a servant, she al-"ways consulted God in it, and that she would "take the person into her closet, and very pathe-"tically advise, and teach a proper conduct of "life, in order that the servant might be accepta-"ble in other families. And such was the suc-"cess," says her historian, "of these her religious "methods, that I know not of any one servant "she ever had but what was first or last under

" some awakenings of conscience, and spiritual " convictions, and seeming resolutions for God " and religion, however they wore off afterwards. " It is common with some of them still upon " every occasion to speak of their mistress's care " of them, and prayers for them, when the family " was left with her, as in the necessary absence " of others was frequently the case."

If we view her in regard to her relations, we shall find her a constant sharer with them in all their joys and sorrows. A more sympathetic spirit is very rarely to be met with. She never ceased to pray for them, as parts of herself. She often mourned for their sins and afflictions. She rejoiced in the piety of some, and longed after the conversion and return of others. When at a distance from her relatives she had an happy talent in writing to them, and such were the pertinency, pathos, and pungency of all her letters, that every one valued them, and was greatly pleased with them. When she was present with her relatives, she was ever feeling how the pulse of their souls beat, she ingratiated herself into their regard, and instilled something proper into their minds, observing, persuading, warning, and directing, as she thought necessary. " She has an honourable tes- " timony," says Mr. *Bury*, " I believe in the con- " sciences of all her relations who respect her me- " mory, and own her to be a pattern of great in- " tegrity, piety, ingenuity, and faithfulness. Her " animadversion upon her friends, in the manner " she used to do it, was so far from offending " them, that it was oftentimes very pleasing to " them, and begat in them some awful regard to " her person, and a true decorum in their own " lives."

Of all orders of men she had the greatest love for the ministers of Christ. She coveted their company, that she might improve by it, and was never better pleased than when her house and her

table were filled with them. She would diligently inquire of them in all her difficulties, and as carefully observe all their directions. She honoured the aged, the learned, and grave with a double honour, was often grieved for the infirmities of others, but despised none for their weakness, if she apprehended them faithful to God, and his interest, and that they had been useful in their places.

She thought it her duty to pray for ministers above all men, as they are concerned in the welfare of so many souls. That this was her practice appears from her *Diary*, from one end to the other, and particularly from a remark she makes of a single omission. "I have heard a sermon," says she, "to day, but I forgot to pray for the "minister, and I sped accordingly." This shews that it was her custom to pray for every minister before she heard him.

She looked upon the tabernacles of God as truly amiable, which she had often seen filled with his glory, and where his blessing had been commanded out of *Zion:* she constantly attended upon the public ordinances, if not debarred by insuperable difficulties, and made it a point always to be present at the beginning of them. She would often blame the remissness of many in this respect, and say, "That surely they did not feel the wants "that she did, or else they could not live in such "common neglects." There was no preaching so acceptable to her as that which alarmed her conscience, searched her heart, and came closest to her in matters in which she most suspected herself.

She greatly disliked a selfish and narrow spirit, and had always a very generous christian concern for the public. She had many melancholy thoughts upon the account of the impiety, and profaneness, the immorality, and licentiousness of the greatest part of the nation, and the indifference, formality,

and visible declension, and apostasies, that were found among the rest. Many private days either in her closet, or in some unobserved apartment abroad, she devoted to fasting and prayer, either upon the account of the distresses of foreign churches, or the dangers of our own, and generally concluded them with some instance of the favour of her God, and further hope in his mercy. She would always bless God if authority appointed any public fasts, and looked upon them as presages of good to the church and nation. She bore her part in them with great fervency and zeal, after she had very solemnly prepared for them on the preceding day. The searches she made into her heart and life upon those days were deep, strict, and impartial; her confessions were particular and full; her sorrows pungent and afflictive; and her resolutions for future conduct were very solemn, but always with a special dependence upon the grace of God to make them effectual. The success of those fasts is frequently observed in her *Diary* upon proper occasions.

Besides her common concern for the good of all men, and her special regard to her family and relations, she would shew upon all occasions, when her own health would allow it, a very compassionate concern for the sick and afflicted. Though in some cases it was very noisome and dangerous, yet she took a pleasure in visiting the sick, as it gave her an opportunity of inquiring into the state of their souls, and impressing upon their minds the concerns of religion, and improving the alarms of God upon their consciences for future watchfulness and reformation. However matters appeared to her upon such private inquiries and conversation with any, she would always afterwards bring their cases into her closet, spread them before the Lord, pray them over, and observe what answers were given to her supplications. How much knowledge and skill soever she attain-

ed in the practice of *physic* by long observation, conversation, and experience, yet she was always very distrustful of herself in any *chronical* cases, and could hardly be persuaded to direct without better advice, till the poverty of her patients, and their great importunity compelled her to it. When God gave her success, she always acknowledged it with great thankfulness to him that he should own so weak an instrument for the preservation of human lives. The instances of such successes in most places where she had lived were not easily numbered.

She always abhorred flattering others, or being flattered herself. She thought that as evil speaking moved men to sin, so that evil silence left them in sin. It was not to create uneasiness to others, or from an officiousness in matters that did not concern her, or because she thought herself more capable of doing it, that she reproved any, but because she apprehended others for the most part very sinfully neglected it, and that the honour of God, and the credit of religion in the mean time suffered by the omission. She judged that she as well as others was bound in conscience not to hate her brother by letting sin lie upon him, but in any wise to reprove him for it. She considered this salutary liberty as an evidence of true christian love to others, and therefore, having begged of God to guide her tongue, to move their hearts, and restrain their passions, she would in great tenderness at a proper season with much plainness and freedom tell them of their faults, and plead with them concerning them. Younger persons, and her inferiors, if the case required it, were reproved with some severity and smartness, but others with much meekness, moderation, and modesty. If it at any time so happened that she took this liberty with ministers, she would always preface her addresses to them in the Apostle's words, *Rebuke not an elder, but entreat him as*

*a father, and young men as brethren**. There were not wanting instances of great success in this her freedom tempered with modesty, and some have thanked and honoured her on the account as long as she lived. Nor was she more ready to give than to take reproof. She ever reckoned them her truest friends who used the greatest liberty with her in this respect; and, when in any thing she appeared to be blame-worthy, she would acknowledge it with an ingenuous concern, and often profess that she had not taken notice of it in herself, but that she would endeavour after a greater circumspection for time to come.

She always called the sabbath a delight, holy of the Lord, and honourable. She was very uneasy if worldly business was not dispatched in time that the sabbath might be remembered before it came. She endeavoured to awake with God, and possess her mind at first with proper thoughts that might prepare her for the work that was to follow. She presently engaged in secret prayer to bespeak the divine presence and assistance through the day. She then read and sang, as she had time, before family-worship began. When that was over, she retired again to read, sing, and pray, and, as has been before observed, had a constant remembrance of the minister, that God would grant him assistance, and success to his labours. As she was up early on the sabbath, so she was not only always out early, but her whole family with her, not so much regarding the dressing of her own dinner as the advantage of her servants souls. When public ordinances were over, she always withdrew for meditation; she next examined her servants, and inculcated upon them what they had heard, then she prayed in her closet before family-worship,

* 1 Tim. v. 1.

and after that filled up the spaces of the evening with spiritual and edifyng discourses.

She was never more pleased in any ordinance than that of singing, as she had a natural love to *Music*, and a good understanding and skill in it. But yet a concord of voices could not satisfy her without an agreement and harmony of heart with what was sung. Hence a smart remark upon herself in her *Diary*, "In such a place I was so "charmed with the novelty and sweetness of the "tune, that I had sung several lines before my "heart was concerned in what I was doing."

As to Sacraments, she always shewed a most religious regard to them in obedience to the precept, and in a sense of interest, "and for twenty-"three years together," says Mr. *Bury*, who was that time married to her, "I never knew her ab-"sent from one, if bodily illness did not prevent "her."

She durst not rush upon that sacred ordinance of the Lord's Supper without a serious and solemn preparation for it. She carefully examined and proved her graces, her faith, love, repentance, and the like, and could not be satisfied only with former trials. She made diligent search into her heart and life, to make a discovery of her sins, in order to confess and bewail them before God in secret. For this purpose she read over the commandments, and some expositor upon them, that she might better know the duties required, and the sins forbidden in each of them, with their several aggravations. She then read over her *Diary*, and more especially reflected upon the sins she had been guilty of since the last Sacrament, that she might pray, and guard against them for the future.

When she had thus prepared herself, and endeavoured to excite her graces for their proper exercises, she never dared to trust to her own preparations, but relied only on the power, merits, and

meditation of the Lord Jesus Christ for acceptance, and success. In his strength she was strong, and went forth with longing expectations of much grace and consolation in that banquet of love, and she seldom failed of the enjoyment of what she had prayed and hoped for.

She then attended the ordinance in an humble sense of her own vileness, with an awful regard to the Majesty of God, and with great fear and caution lest any worldly trifle should carry off her heart from its proper work. Her faith fixed upon Christ to receive, and apply, and appropriate him, and to live upon his fulness. Her love was engaged with great intenseness and ardour upon God the Father, and the Son, for the discovery of such infinite kindness and grace in the Redemption of Man, and the blessings of an everlasting covenant, so that she often in her *Diary* appeals to God concerning the sincerity of her love to him. "Lord, if I love not thee, I love nothing—I love "not my friends; I love not myself; I love not "any thing in heaven, or on earth, if I love not "thee." Her heart also in this holy ordinance was melted for sin, while she looked upon that Saviour whom she had crucified, and upon all the scenes of his sorrows from his Father, from men, and from devils. Nor did any thing more invigorate her prayers, and resolutions, and covenants against sin, than the love of God to her, and her reciprocal love to him.

When the blessed sacrament was over, she would not suffer herself to be diverted, but constantly withdrew to her closet, to bless God on her knees for what she had done, and for what she had received, and to entreat forgiveness for her failings, the continuance of present pious impressions, and grace to be faithful for the time to come.

She was truly a praying person, and one who gave herself to prayer, and in the scripture-sense

she prayed always. She would often say, "she "would not be hired out of her closet for a thou- "sand worlds." She never enjoyed such hours of pleasure, and such free and intimate communion with God as she experienced there. She wondered how any persons could live without prayer, and deprive themselves of one of the greatest privileges that was ever vouchsafed to the children of men.

Her gift in prayer was very extraordinary, as many have observed when the care of the family devolved upon her, and, as her excellent husband and biographer observed, when upon some peculiar occasions they have prayed together in secret. "He has been struck, as he declares, with won- "der, at the freedom and aptness of her lan- "guage, at the warmth and vigour of her affec- "tions, at her humble confidence in God, and "her strong expectations of blessings from "him, when she poured out her soul to him in "that duty." With satisfaction and cheerfulness she would leave all her own complaints, and all the difficulties, grievances, and distresses of others with her God, thus casting her burdens upon the Lord, and finding rest for her soul in him.

She never determined any doubtful cases with respect to herself, her friends, or her family, till she had first asked counsel of God, and then whatever she resolved in her closet, upon that direction she was always unalterably fixed.

Many merciful returns of prayers she observes in her *Diary*. Sometimes God answered her upon her knees, while she was praying, either in the recovery of the sick, whose lives were despaired of by others, or in ease to the pained, when in their paroxysms and acutest agonies, or in comfort to the dejected, when under the gloomiest apprehensions, and most afflicting confusions, or in relief to the poor, when in the deepest dis-

tresses, or in extinguishing the violence of flames, when the towns where she lived have been in the greatest danger of being laid in ashes. In the last case, that of fire, she always retired upon the first alarm, "being incapable," as she used to say, "of "giving any other assistance in that calamity "than by prayer." At other times she observes in her *Diary* how long she waited for God's answers. At such a time, she notes, "I prayed, "and at such a time God graciously heard my "prayer, *and concludes*, surely this was mercy "worth praying and waiting for." She would often remark the seasonableness of the divine mercies, and how much better they were in God's time of giving them than they would have been at the first time of her asking them; and sometimes she would very thankfully own the wisdom and goodness of God when in the result of things she found she had prayed for what had not been honourable for God to give, and would have been hurtful to herself or others to receive.

It is not to be told upon how many occasions she thus addressed herself to God, or how often she opened the treasures of grace by this key of prayer. It is most certain that an application to the throne of mercy was her daily refuge, and her daily relief in every distress. If she did not always obtain what she asked in temporals, she owns she had an equivalent, or better, and God fully satisfied her of the reasonableness of his denials. As to her trials and temptations she acknowledges with great gratitude to God, "that she had either "present deliverances, or grace sufficient, for the "most part, to resist, and power at last to over-"come."

The *Motto* in her closet for many years in *Hebrew* characters was, *Thou Lord seest me**, hereby plainly intimating her awful adoration of

* אתה אל ראי

the omniscience of God, that her eye of faith should be always upon him, and that she would ever act under the influence of that persuasion, that God was present, whether in reading, prayer, meditation, self-enquiry, or in recording the solemn transactions that passed between him and her soul in her closet. She had this *Motto* always before her, that as often as she entered into her closet, and as long as she continued there, and in every duty she performed, it might be a memorial to her that every sin, and folly, and instance of her departure from God was perfectly known to him, that every penitent confession, tear, and groan were in his sight, and under his hearing, and that every prayer, and purpose, and vow, and solemn obligation made, and renewed, and ratified in her closet was sacred and awful as under the eye and notice of an all-seeing and heart-searching God. This *Motto* she often found had greatly restrained her from sin, had excited her to duty, had disposed her for comfortable communion with God, and kept her from trifling in the place of her sacred retirement.

The great work of this pious gentlewoman's life was a readiness for death. She began this work early, and she pursued it daily, and with great and growing success. She often took a review of the several ages of her life, and very penitentially bewailed the sins of her childhood and youth, as well as of her riper years, to the end of her days, and could never rest satisfied till God spoke peace and pardon to her soul in the blood of Christ.

"It was in her youth, I think," says her husband, and the writer of her life, "about the "twentieth year of her age," that God gave her the sure pledges of his love, and the clear evidences of her title to eternal life, and for fifty-six years after she lived in comfortable communion with God, and the joyful expectation of the pro-

mised inheritance. She carefully laid her foundation at first in God's covenant with Christ, and with sinners in him, and her own cordial consent to that covenant, and then built upon the promises of God, and the righteousness, merits, and meditation of the Lord Jesus Christ. She would often say, "that, though it should sometimes rain "in at the roof, she must not therefore pluck up "the foundation, or suspect her safety from every "shock, or flaw, or failure in the course of her "life and actions."

She did not only believe, but she knew in whom she believed, and to whom she had committed herself, and her eternal all, and with the greatest satisfaction and assurance she left them in his hands.

She was always complaining of a corrupt nature, and many times of an evil frame of heart, and wanderings from God in seasons of duty, but still she anchored her soul on the Redemption of Christ, and kept her hold of the covenant of God in him, and thus her hope was stedfast unto the end.

She was often taken into God's banqueting-house, where she had the display of his banner of love. Special remarks are to be met with in her *Diary*, upon some days, and some hours, as affording her greater pleasure than all the rest.—"O joy-"ful morning never to be forgotten!—Blessed day "of God, a day of heaven to my soul!—This day "in God's courts was better than a thousand—"O how the face of the dear Redeemer shone on "his unworthy dust in that ordinance!—O the "fulness of joy, and ravishing consolation of the "Spirit of God this morning in my closet!—was "ever such grace as this! what shall I render to "the Lord!"—She lived long at the gate of heaven, and therefore it was no wonder she so earnestly desired to enter into the beatific region itself. "How often," would she say, "The blessed hour

"will come—How fain would I enter into the "heavenly courts!—When shall I see God!—O "how I long to get out of the tents of *Kedar*, "and to be at rest!—Come, Lord Jesus, come "quickly—I love my relations on earth, yes, I "love them dearly, but I cannot but love my "God and Saviour, and love them better—O "for that life of purity, and love, and joy, where "every thing will be as I would have it!"—

For some of the last years of this exemplary Christian's life, she found herself in a declining state, and was always waiting for her dismission. The clearness of her thought, the vigour of her mind, and the strength of her memory continued to the last, but, as she was often oppressed with bodily infirmities, and had many wearisome days and nights appointed her, she was the more desirous of entering into her eternal rest. And now, after a course of such eminent piety, vigilant and daily preparation for death, and fervent desires for her dismission from the body, let us attend her to her closing scene.

On the third of *May*, 1720, as she and Mr. *Bury* her husband had just entered into a friend's house, where they were to have dined, she was immediately struck with an exquisite pain in one of her ears, which presently caused such a deafness as to render her unconversable; upon this she desired to withdraw, and went home. Her deafness continuing, a pleuretic fever soon followed, and after that a lethargy, which, in part deprived her friends of that heavenly discourse they promised themselves they should have heard from her upon her death-bed.

In former illnesses, when she herself, and every one else thought her under the sentence of death, she was always so far above it, though she was naturally of a very timorous spirit, that she triumphed over it, and sang, "O death! where is "thy sting? O grave! where is thy victory?

"thanks be to God, who gives me the victory "through our Lord Jesus Christ—I am fighting," said she, "under the great Captain of my Salva- "tion, and can bid defiance to all the powers of "hell, and boldly encounter Satan in his own "kingdom—I am now in the dark valley, but I "see light at the end of it, and the gate of hea- "ven stands open. O let me go into endless love, "and live that sinless life!—When, Lord, shall I "come to thee? Almost gone, and yet I cannot "go—O my dear friends, why so cruel? What "should I live any longer for? My work is done, "and why would you not have me go to rest? "give me up I entreat you to God, and do it "cheerfully. My constant prayer has been to be "always waiting, and hoping, and this is my "present frame—It is an abundant answer to all "your prayers for me that I have peace, and hope, "and comfort, without any doubt, or fear, or any "suspicious thought of my salvation—I am sure "I have not flattered myself in the trial of "my state, nor been superficial in it, and I am "fully persuaded that God will not deceive me— "I am my Beloved's, and my Beloved is mine. "It is but one struggle, and better now, if God "sees fit, or else I have all this to do again— "Father! into thine hands let me commend my "spirit—She would with pleasure feel her faulter- "ing pulse, and say, when wilt thou beat thy last? "It is not death yet, but, blessed be God, it is "pretty near it—I hope I shall not return to labour, "and sorrow, and sin again—O that I had the "wings of a dove, then would I fly away, and be "at rest!"—She would often add, "We have "need of patience that, after we have done the "will of God, we might inherit the promises."

In this her last illness she had the same stedfast faith and strong consolations she had before-experienced, but a more difficult passage out of life

than what was expected. It was concluded by her lamentable groans for some days together, that her pains had been quite exquisite, but when she was asked concerning herself, she generally answered, "I feel but little pain, only am restless." Her cold and excessive sweats continued for many hours together, and were not more profuse in themselves than affecting to others.

Though the nature of her distemper prevented her from speaking much, yet what she did speak was always rational and spiritual. Her mind was not only calm and sedate, but very placid and cheerful, as oft as she awoke.—"O my God," said she, "I wait for thy salvation—This day I "hope to be with Christ in paradise—The pro- "mises of God are all yea and amen in Christ "Jesus; and here my faith lays hold, and here it "keeps its hold."

On the 11th of *May* she prayed her friends with much entreaty to detain her no longer by their prayers, but to resign up her soul to God, "which," says Mr. *Bury*, "we did with as much "earnestness as ever we had asked her life before. "Such are God's ways to wean us from our "dearest enjoyments in this world." About ten o'clock that night the prisoner was released from all her bonds, and obtained a glorious freedom. Her heaven-born soul took wing for the realms of light, and was bid welcome into the joy of her Lord.

She had often made it her prayer to God that she might come off honourably in her last encounter, so that neither religion might be discredited, nor her friends discouraged by any thing that should then be observed in her: and, as God had abundantly answered so many of her prayers before, so he very graciously answered her in this request, for such were the free and lively exercises of her faith and love, that they entirely triumphed over all fears, and carried her with a full sail

into the port of glory: and to the great comfort of her surviving friends she left this world at last *without either sigh, or groan, and with the pleasantest smile that was ever observed in her countenance before.*

Mr. *Bury*, her husband, who drew up an account of her life, has made a very large collection of excellent passages from her *Diary*. We must content ourselves with only some few extracts from what he has more diffusively communicated. To have published all that he has given to the world from her private papers, would have taken up more room in our volumes than we could conveniently spare; and on the other hand to have entirely passed over such divine memorials would have been with-holding what may be both highly entertaining and edifying to our pious readers. We have thought proper to select the following passages.

1690, *Sept.* 27. When I was nine or ten years old I first began the work of self-examination, and begged the all-searching God to try, and discover me to myself; and, I think I may date my conversion about that time.

I have kept an account of my trials of myself since 1670; and though my undutiful, ungrateful, returns have filled each examination with just and bitter complaints, yet upon twenty years review to the glory of free grace, I take it the case has stood thus with me.

My judgment has esteemed God, even his holiness, the most desirable good, and I would be a partaker of his holiness, whatever it cost me, and I have generally been willing and thankful for the smartest discipline in hope of that desired effect, and I would still be more holy, though by sickness, pain, or any other affliction, having always accounted sin the greatest evil, and now for many years my bitterest affliction, though in

some hurries I have not felt the most sensible mournings for it.

As I have chosen God for my portion, so I stand by my choice; and rejoice in it above all the world, and, through his grace assisting me, I resolve never to forsake him, though I die for it, which I shall never do without extraordinary aids, having no natural courage. I have chosen the path of God's precepts as the means to this end, and have deliberately, entirely, and joyfully given myself to Jesus Christ, the way, the truth, and the life, and his love I prefer to all the world; and by many sweet, though two short experiences, I have found his love lifting up my heart above all earthly enjoyments, and sometimes making it joyful under pain and trouble, which has hinted the power of his prevailing love, and made me hope it will cast out fear, if he calls me to martyrdom.

My hope is in God through Christ, and all I have I would part with rather than his love, and the interest I hope I have in it.

My desires are after him above gold, health, friends, honour, &c. I long to have fuller communion with Father, Son, and Holy Spirit here, and the uninterrupted communion of heaven.

My sorrow and anger are usually most intense against sin, though too violent torrents of them have been often spent on my sufferings.

My hands, feet, head, and heart follow not as I would. My life is stained and blotted with daily sins, yet God knows I loath them. I find daily defects in my duties, yet I have a respect to all God's commandments. O wretched creature! sin still dwells in me. I cannot do the things I would, but I would upon any terms be rid of sin. I sin daily, but I daily sorrow for, and hate sin, and fly to the fountain opened, which alone can cleanse me.

I forsake and renounce the devil's dominion,

and as I have received the Lord Jesus Christ, so I watch, and pray, and strive to walk after his will, and holy example.

The world gets near me, and about me, and I am too ready to follow and serve its pleasures and conveniencies, but it is more solid joy to my soul to say, "that Christ is mine," than to be able to say, "this kingdom, this world, yea all "that I ever loved are mine."

My own righteousness I abhor. The best, the most perfect, the most sincere service I ever did or hope to do gives me no hope of acceptance but in and through Christ.

O Lord, Jehovah, Father, Son, and Holy Spirit, thou art my portion. Whatever this flesh would have, Lord, let me be thine at any rate. Truly I am, and would, and will be thy servant by choice and consent, whatever thou givest me, or whatever thou deniest me. O how bountifully has God dealt with me, while he has loved me from death to life!

Lord Jesus! thou art my way to the Father; my only mediator. I have accepted thee to teach and rule, as well as save my guilty soul. I cry as loud for purifying as for pacifying grace, I am willing to be kept from mine iniquity. I except no darling sin from thine iron rod. I ask no mercy for it, nor would I shew it any.

I approve and subscribe to all thy precepts as holy, just, and good; as best for me at all times, and in all conditions. Let my heart be searched, and I will love the word that searches it. I account thy law my liberty. Thou hast drawn, and I have run. Thou hast made thy word my love, delight, and study, and it is the sincere bent of my life to keep it. O that I might keep it to the end!

1692, *February* 19. Ashamed, and sad in the consideration of the wonderful structure of my house of clay, inhabited by an immortal spirit,

capable of reflection, &c. yet both so long utterly useless to my Creator's glory, still so little answering the noble intentions to which body and soul were most wisely and righteously directed, yet adoring the divine bounty, pity, and patience, that pardon, adopt, and sanctify such an unworthy creature. I resigned body and soul entirely to him who made them, begging a willing, happy dissolution.

1692, *March* 20. Faint, yet pursuing; dull, yet adoring; impure, yet loathing; wandering, yet returning; going to the fountain opened to be purified from all sin. O that this day may begin my eternal *Hallelujah!*

1692, *July* 19. All the world never gave me such satisfying delight as this morning's communion with God. And whence is this to me that my Lord will thus visit, revive, and cherish his poor, dull, languishing, unworthy child! O what shall the full, assimilating, eternal, immediate vision of my God be!

1692, *September* 1. My delight soon abated. It is *April* weather with me. I am still on a floating island. Lord! When shall I dwell on the continent (of rest and joy!)

1693, *February* 16. Continual violent pains render me incapable of reading, prayer, or meditation, yet I am willing to undergo any discipline for the removal of the spiritual maladies under which I labour. Strike, Lord, so thou still healest; wound for my cure, and spare not.

1693, *May* 6. Reflecting on my sinful soul from my childhood to this day, I find my heart humbled with amazing sorrow for what I still remember, and of which I still feel the remainders. I am astonished at the patience of God, in whose sight all my past sins, both what are remembered, and what are forgotten as to me, are still present, and yet he waits to be gracious to an ungrateful and rebellious creature. I acknowledge I deserve

nothing but hell, but yet fly to the mercy of God offered in Christ, and beg that he would deal with my sins after his own hatred of them, and shew mercy to me, a miserable sinner, according to the tenor of his gracious covenant in Christ Jesus.

1693, *May* 7. Thy vows, O God, are upon me, and my resolutions are renewed to be more thine than ever, but the grace and strength to perform them are thine. Lord, give what thou commandest, possess what thou hast purchased, and perfect what thou hast begun!

1696, *August* 4. O how much better than life, or any thing in life is the loving-kindness of God, so sweetly, so evidently, so abundantly manifested to my soul this morning! Lord, how free, how full, how humble, and ingenuous my confessions, when thine Holy Spirit indites them, and grants me his assistance! what a view of sin! what melting shame, and sorrow! what tears of love! what delight! what panting after more grace! what calm and joyful acquiescence in what was once dreaded discipline! what cheerful, unreserved resignation! Lord how long have I struggled in vain for what of thy free bounty thou hast given in one hour! Lord, keep it ever on my heart!

1697, *January* 3. God taught me to pray, and heard my prayer. He assisted his messenger to draw the bow with full strength, and to cry to him to direct the arrows. Lord, I look, and will wait for some of the arrows from thy quiver this day to stick fast in my own soul, and the souls of others. I bless thy name for sweet directions to live on another's life, to satisfy by another's righteousness, and to act in another's strength. Lord, strengthen thy weak creature!

1697, *March* 20. I made a search into my heart before the Sacrament with respect to the nature and effects of true faith, and I find I am glad of the discovery even of such *truths* as most

directly strike at my strongest heart-sins, and most violent inclinations. I am as glad of the *threatnings*, that powerfully work on me for my reformation, as of the *promises* that refresh me. I believe them all in *Thesi* and *Hypothesi*, and wish their energy in purifying as well as comforting me, so far as I can discern.

I embrace the promises with delight, and find through free grace a spiritual taste and relish in the food of life, such as sometimes quite weans me from the love of the world, and gives me great peace of conscience, joy in the Holy Ghost, and love to Christ's second appearing. I find good hope through grace, that I live by the faith of the Son of God, who gave himself for unworthy me, for I delight in his word above my appointed food. It has been in some measure of an assimilating nature. I hope I have attained to some, and I pray and labour for more growth in universal, uniform obedience to all God's commands. I depend on the perfect righteousness of Christ, and must own that from the beams of that sun of righteousness I have received a gracious illumination and powerful inclination upon my soul to all good—a tender sympathy for the most part with the church of God, even when my particular state inclines me to a contrary temper—and a free use of spiritual senses, seeing the light of God more perfectly and frequently than usual, hearing his word with delight, tasting his mercies with comfort, and feeling and mourning under the wounds and pressures of sin. I love divine truths, not so much because they are proportionable to my desires, but because they are comfortable to God. I resolve in all estates to rely on God's mercy and providence. I wholly renounce all trust in myself or any concurrence of my own naturally in any good. I build not my hopes or fears on men, or make them or myself the end or rule of my desires. I indulge no known sin. I have no known guile. I allow

not the least sin, or appearance of evil. I hate the first risings of sin, and bitterly regret the least, the first, the most unavoidable thought that rebels against the divine law.

1698, *June* 22. A cheerful morning this; my heart appealing to God that Christ is my choice, religion my business, the holy Scripture my rule, heaven my design, the saints my beloved companions, and the ordinances my delight when I meet with God in them.

1706, *October* 25, 26. I set closely to examine my state, and begged of God to discover whatever mistake I might have been under in my former trials which I reviewed. Mr. *Vines* distinguishes the true Christian from an hypocrite by the following marks;

1. *A true Christian's hatred against sin, and his liking to God arise from an inward nature, or principle.* Lord, my conscience does not reproach me when I say I hate the whole species of sin, and whatever appears sinful to me. I love the whole law of God, and my soul pants daily for more conformity.

2. *The inward man of a Christian is made up of Christ.* Lord, thou knowest that the little knowledge of faith in Christ, and tastes of Christ I have experienced have made me hate and mourn for sin, and love Christ, and that I fight against sin in his strength. I have known the teachings of God, and love my adorable Lord Jesus Christ for himself. My repentance and sorrow for sin are most pungent, when I am under the power of love. I desire grace for service, as well as salvation.

3. *True Grace casts out Self-love.* Grace comes from and draws the soul into union with Christ. Lord! I love my soul and body when they love and serve thee. I hate that either should dishonour thee. I am willing to deny myself any thing for thee, yet I fear too much indulgence of myself by sloth, and love of ease.

4. *To love and seek God for himself is above the power of all common gifts.* O Lord, thou hast enabled my soul to love thee for thy glorious excellencies and perfections, as well as for thy redeeming love, though not always so distinctly as I would. From these and such like evidences upon the most diligent search I can make I dare not but conclude I am a sincere Christian, and no hypocrite.

1707, *April* 20. Sweet was this morning's retirement in reading *Numbers* xxi. Lord, what encouragement is there in looking to *Jesus*, for healing (the wounds occasioned by) the flaming stings of sin in my soul! what my tears cannot quench, my exalted Saviour can. O send thy Spirit (alluding to *Numbers* xxi. 17.) to be a well of life in my soul! Spring up, O well, this day, and cause me to sing to it, and let poor diseased souls be healed in the waters of the sanctuary.

1707, *August* 17. I go to this holy feast (the Lord's Supper) for increase of faith, that I may more clearly apprehend divine truths, and be more distinct and firm in the assurances of them, that my consent to the covenant may be more free, resolved, and delightful, that my love may be more inflamed, and that I may be more patient in suffering, and more diligent in doing the will of God. I depend on the sufficient grace of God for strength in all duties, for wisdom to direct me, and for victory over sin and temptation. Help, Lord, under all affliction, and in my last change! strengthen my faith, patience, and diligence, by this ordinance!

1710, *July* 16. I was grieved to read that assertion of *Popinus* and *Quintinus* in *Calvin's* time, *that the only mortification required of sinners was to extinguish the sense of sin in their heart.* But surely this is to mortify repentance, not sin; to kill the *New Man*, not the *Old*, to

outface conscience, and not to quiet it! surely where there is sin, there must and will be trouble!

1712, *June*, 17, to *July* 9. In the evening (*June* 17) about seven or eight o'clock, I was seized with a violent rigour upon my nerves which lasted all night, and next morning a fever succeeded, which so much affected my head that I was incapable of directing those about me what to do with me, yet, so graciously did God hear my daily and last supplication in secret, that I was willing rather to depart, and be with Christ, and had not one cloud, doubt, or fear of death through the whole sickness. The disease appeared desperate, and no hope of my life from human help remained. But my dear relations ceased not to pray, and call on others to join, and many, from whom I expected not so great a share of affection, were much enlarged in prayer for me, and the Lord was entreated to spare a poor, sinful, unworthy, unprofitable creature, and say, *Return*, while strong men bowed under the same disease, and fell down slain, though they had the same physicians, and had the same means used for them as myself. So, father, it has seemed good in thy sight! Thy will be done! But what shall I render, what shall I do? I am thankful for life. It is the gift of God. It is given in answer to prayer. But, Lord, if I improve it not for thy glory, how sad shall I be? Thou knowest I had no desire to live but for better service, and shall I be called from a seeming abundant entrance into glory again to struggle with flesh and blood, the world, and devil, and not be made more than conqueror through the captain of my salvation? O Lord, on thee, through thy assistance, did I cast my sinful soul, and diseased body, when I thought them parting asunder without any reluctant thought, and shall I distrust thy power or love in what thou hast yet for me to do, or suffer? Strengthen my faith by this experience of thy

power and goodness for Jesus his sake, whom thou hearest always.

1713, *March* 22. I cannot deny, O Lord, the marks of a true love to thee. I value thee above all, and verily hope I can part with all for thee. I am sure I have a love for ordinances, and a thirst after thyself, that there is no pleasure so great to me as communion with thyself, and no grief so lasting and so pungent as distance and estrangement from thee. I have not ordinarily any hard thoughts of thee. I am sure I allow of none. I have a filial fear of offending thee, especially when I enjoy thy smiles. I can mourn heartily for grieving thee, when thou art evidencing to me thy pardoning love. My studied, allowed, and most pleasant meditations are on thee. I choose thine interest, and would ever prefer it to my own. I love thy memory, and to commemorate thy dying love at thy table. I commend thy love to all others, but O that I did it more feelingly and fervently! I am grieved when thy name is profaned, though I am not valiant enough in resenting the affront. I would obey all thy commandments more sincerely, freely, and constantly in the most difficult articles, and the most dangerous seasons. Lord, help me! Eternal God-man, I love thy person, as well as thy benefits. I love thy sweet dispositions, and aim at a likeness, but attain too little. I adore thee as the Son and Servant of God, as my Redeemer, Husband, and Advocate. I would submit, and be faithful, loyal, and loving. I adore thy suitableness. I feel my need of thee, and accept thee in all thy offices. I adore and love thee for all thy graces, and strive to imitate them. I adore and love thee for all thine ordinances, in which thou hast often shewn me thine unparallelled love.

1714, *September* 30. O Lord, who seest into the secret recesses of my heart, thou knowest my most ardent desires are after more holiness, and

resemblance to thyself. Thou gavest this thirst not to torment thy creature. Thou hast pronounced a blessing to it, and promised that it should be satisfied. But yet how little do I find my soul as yet conformed to thine image and will? Lord, shall I have the name of thy child so many years, and yet no more of thy nature! O that I were more meek, merciful, humble, thankful, patient, ready to give, and to forgive! O Lord, I have chosen thee for my portion, and verily hope thou art and wilt be my everlasting felicity, and yet what little selfish designs and thoughts possess my mind? I know and daily feel there is nothing in this world can satisfy my soul, and yet every little disappointment in the creature discomposes my spirit. I feel this earthly tabernacle falling, and yet what little joy do I find in the prospect of my house in heaven! Lord, what unaccountable contradictions are there in my deceitful heart? O search, and heal me!

1715, *July* 31. I went out in hope of some revival, and heard some of the sermon (a partial deafness was now upon her) and my heart answered the marks of a deliberate, free, humble, thankful, cordial unlimited consent to be the Lord's. I renounce all others, and love to love and obey him. I love his precepts, and had rather conform to them all, than be pardoned for my breaking any of them. I submit to his discipline, but cannot be so cheerful under, or thankful for it as I ought. Lord, help me that I may neither despise thy chastening, nor faint when I am rebuked of thee! I adore and love all thy perfections, even thy justice, power, and sovereignty.

I know thy goodness is commensurate to all, and is thy glory. I adore and take thee for my portion here, and for ever. I desire no other portion, but more of thyself, and then I have a goodly heritage. I like and love thy people,

though weak, and infirm, and with spots, as I have. I love thy institutions, and long to enjoy thee in all ordinances, and to imitate thee in holiness, justice, goodness, and patience. Lord, thou knowest this to be my love, and choice: thou madest me consent, and therefore I hope thou hast chosen me poor, vile, impotent creature, for thou *betrothest in righteousness* to thy covenant *(Hosea* ii. 19.) with thy Son, my Redeemer. He has paid my debts to thy justice, and thou wilt not require a second payment. Thou *betrothest* also *in judgment (Hosea* ii. 19.) on mature counsel. Thy gifts and callings are without repentance. Thou foresawest all events, and how often I should abuse thy mercy, and grieve thy Spirit, and yet *betrothedst in judgment.* O adorable pure love and kindness to betroth a creature so vile by birth, so deformed, so lame, so blind, so weak, so poor, and yet proud! O the multitude of mercies original and actual, first and continued mercies in this espousal. *Betrothed* also *in faithfulness (Hosea* ii. 20.) though subject on my part to so many infirmities, and worse transgressions, yet in *faithfulness.* Though I sin, and thou correctest, yet thy faithful covenant fails not. Thou wilt never cast me off, and I shall never depart from thee. *Amen.*

1715, *October* 2. Lord, melt my dull heart with the distinguishing unparallelled kindness always shewn to unworthy me in watering my fleece while the ground has been dry around me. O the riches of immortal grace! If I outlive my senses, I cannot outlive my graces! O how beautiful, how honourable, how durable.

1716, *October* 6. Not so much watchful over my tongue as I ought to have been, having told a fault of a member of the congregation to another before I had told the guilty, I begged pardon for this, and resolve on more watchfulness over my words for the future!

1716, *December* 31. Very sweet the Sabbaths, and all the Sacraments of the year have been. I have received many gracious answers of prayers for myself, and sick friends. And now, Lord, I acknowledge the sweetness of following thy conduct, relying on thy strength, and depending on thy word. I also acknowledge the pleasantness of thy ways; only my slips in, and stepping out of thy paths have made all the bitterness of the year. Lord, enable me to keep the resolution of the year, to leave every circumstance of my future life and death in thine hands, to be watchful over my words, and to do to others as I would they should do to me!

1718, *July* 14. Very dull and drowsy all this day. I have often covenanted to be the Lord's with soul and spirit, with will and affections, but yet how treacherous and unprofitable have I been! I have renounced sin, self, this world, yet how often have I been overcome by them! I have taken Christ Jesus the Lord on his own terms to love, obey, and serve him, but how short have I been found in all? I have given up myself to God through Christ, to the sanctifying operations of the Holy Spirit, to the commanding powers of his law, and the disposals of his Providence, and would be to him a praise, yet how oft have I been a dishonour to him! Lord, I still resolve in thy strength to be what I ought. Be surety for thy weak but willing servant.

Such are the passages in this gentlewoman's *Diary*. Large is the collection which her husband has drawn from her Memoirs, and whence the above extracts have been made, but yet Mr. *Bury* says, so copious is her *Diary*, "that it had "been as easy to have collected many hundreds "more of such like passages from her original "manuscripts, would it not have swelled the vo-"lume he published concerning her beyond com-"mon use." We shall only observe, that the

same vein of piety, and holiness, which flowed in such a full and strong current for such a number of years, abated not in the last months and days she spent on earth, but appears to have run on without interruption till she entered into her master's joy; for thus she writes in the four last months of her sojournment in our world.

1720, *January* 1 and 2. I ended the last, and began the present year in extremity of pain. After a long waking night I could not fix my mind on any thing with comfort till past four in the morning, when I surrendered myself afresh to God, and begged healing for my diseased soul. I rose at six in much pain, intreated of God to reconcile me to his discipline, and shew me wherefore he thus contends with me. Not long after I had some ease, and was carried in a chair to the house of God, where I gave thanks, and experienced a joyful day. Lord, pity, and heal my soul, and prepare me for glory! O make haste, my beloved, and end these days of sin and sorrow to a poor distressed worm that longs to be with thee!

1720, *February* 21. Sweet entertainments! How excellent is thy loving-kindness, O Lord! How gracious was thine assistance to thine ambassador in public, and to a poor worm in family-worship!

1720, *March* 6. I went out, and heard the sermon in great pain, and renewed my solemn dedication of myself to God with firm resolution in his strength to acquiesce in his all-wise discipline as best for me, however grievous to my flesh. I returned in great torture, but with submission to the rod, though its strokes are very sharp.

1720, *April* 18. The Lord has hitherto helped me under bodily infirmities. I pray, and hope, and wait for his gracious aids under all my spiritual complaints and maladies. Thou, Lord, knowest my hunger and thirst for more righteousness,

and thou hast said I shall be filled. (*Matt.* v. 6.) I rely on thee, O thou eternal *Amen*, and on thy power, compassion, faithfulness for what I want, and am longing for.

1720, *May* 1. (Two days before she was struck with her last sickness) While I looked inward I was overwhelmed with sorrow for the sad remainders of vain and evil thoughts, pride, selfishness, &c. which damped my joy and praise. O Lord, accept my broken heart, which thou hast said thou wouldest not despise. Teach me better how to rejoice and mourn together, and give me victory over my heart-sins.

The husband, and biographer of this excellent gentlewoman acquaints us, "that she wrote often "to her intimate friends, and especially to such "as were young to persuade them of the reasonableness and benefit of the great duties of religion—to warn them against the temptations of "their age and stations—to improve their education—to excite them to an early and exemplary "piety—to confute their cavils—to impress upon "them the obligation of their baptismal covenant—to satisfy their spiritual doubts, and encourage their hopes in God, and perseverance "in their Christian course. The most of these, "says Mr. *Bury*, and the most considerable are "supposed to be in the hands of such, whom "they immediately concerned. Some part of "the very few that are come to my knowledge "since her death are these that follow."

Out of this number we shall communicate only a part, though it will be the major part, and so conclude our Memoirs of this most pious and ornamental Christian.

LETTER I.

To a Person impatient under Crosses.

—My pensive temper feeds not so much on future as present troubles. I never live till I get an hour's converse with myself, and with that God in whose hands my times are; but, when I can turn in and seriously consider the cause and effects of my impatient struggles under the most just and perfectly wise disposals of Providence, I am cured for that day by finding worse troubles within than ever I found without. So true is great Mr. *Dod's* saying, *where sin sits heavy, the cross sits light.* I cannot but think it unparallelled ingratitude that creatures fallen from God the chief good, and final happiness of immortal spirits, and yet restored by God incarnate, should so basely dispute the tasting of the cup, the dregs of which he himself drank up for us. What can we suffer from friends or enemies, in body, soul, name, or estate, that he has not waded through, and triumphed over for our good, and in our stead? And is not our quickening head, the second *Adam*, as powerful to conquer sin and sorrow, as the first *Adam* was to convey them? O for a more lively faith in the great Redeemer to heal our souls of this plague (impatience). Could *Heathens* say it was glorious to live, when it was easier to die, and cannot we be willing to live, when all in life pleases us not? O! how unworthy of Christians is such impatience! I long for heaven, more for freedom from such reluctances at the divine will than from any troubles this world creates me.

LETTER II.

To a Parent on the Death of a Child.

—I know your tender love to your children must make a wound in your heart, when you lose any: but I hope grace and long experience of God's all-sufficiency, eternity, and the unchangeableness of his love and covenant are better to you than your own or children's lives. The good assurance your daughter left behind her of her entering into immortal glory has set her above our pity; and as to ourselves, our short remaining moments here, and good hope through grace of being very soon with all our departed perfected friends should greatly moderate our sorrows; for why, for so short a time should we be so much concerned whether we meet them next on earth, or in the heavenly mansions, since the last only can afford us that joy and pleasure which are without alloy or mixture? If to hear that your children are well on earth rejoices you, why not to know any of them are well, and can never be otherwise in heaven?

LETTER III.

To one in doubt whether the certain knowledge of a Christian's state is attainable on earth.

—I cannot but offer at some assistance under your seeming doubt, *Whether a person might certainly know in what state he stands?* If once we can persuade ourselves that the greatest good is not attainable, it ceases to be the object of our hope and endeavour. That wicked men, may without doubt, conclude themselves such, and

consequently in a damnable state, possibly you might more easily believe, than that a person truly accepting Christ upon Gospel-terms, may discern that he doth so, and consequently is in a state of salvation. But that both are to be known, I think, is sufficiently evident from Scripture, since it puts us upon judging and trying ourselves, and making sure our own salvation; and besides, how many saints have affirmed their knowledge, and joyful evidences of God's grace in them? Add further, that our blessed Redeemer himself has laid down this as an evident title (as the evidence of our title) to the heavenly mansions, that if our hearts are there, our treasures are there also, *Matt.* vi. 21. Can we imagine that the good Spirit of God would excite our desires after such an inheritance only to torment or deceive us? No, surely; he, who is gone before to prepare a place for his disciples, hath left them his Holy Spirit not only to fit them for that glorious inheritance, but also to seal them up to the day of redemption, and given them undoubted pledges and earnests of their future possession—The *major* proposition is unquestionably true, that *he who believes shall be saved*, the doubt will lie in the *minor*, *but I believe*, but upon serious trial, you may come to the knowledge that you are the true believer. That some persons upon their first conversion have been able to draw the conclusion, I have no reason to doubt, but it is not God's ordinary method to convince, convert, and assure at once. Do not therefore impatiently conclude that assurance is not attainable because it is not as yet attained, but with strenuous endeavours be still pursuing the making your calling and election sure, always remembering that it is the same Spirit who works grace who alone can shine on it, and discover and give you the clear knowledge of his work. Pray hard, and be very thankful for his least assistance, than which I know not a more

effectual way to gain more. Beware of grieving him by continuing in any known sin, or neglecting any known duty. If you dally or trifle in your return to God, it will not only make your case seem doubtful, but, like a broken bone, make you halt for many years to come. The smallest sin, if not resisted and mourned over, will breed doubts and troubles as surely as putrid flesh engenders worms, therefore fall to your work in earnest, and I can assure you the sooner you begin the greater will be your honour, and peace. Though you may not presently be able to affirm an infallible certainty of your state, yet, if by such means you attain a comfortable hope to encourage future endeavours, who knows how soon you may triumph over your conquered enemies?

LETTER IV.

On the Death of an intimate Friend.

—I came hither to close the eyes of my dear friend; and since she might shine no longer among sinful worms here, I bless God who brought me to her instructive death-bed, where faith, submission, patience, and almost uninterrupted joy in breathing after her dear Redeemer more than equalled all I ever saw in one who lay so long in sight of their last ghastly enemy; and, though I cannot yet pray against sudden death yet her stedfast hope, and glorious conquest have given me more tolerable thoughts of languishing sickness, since in her I saw that neither the strength of pain, nor weakness of the patient can hinder a triumphant exit, when God will make his joy our strength.

LETTER V.

Directions how to instruct a Child.

—I am glad your brother can so prettily divert you. I wish you wisdom and love to instruct him. Be very watchful of his conversation, and whatever you find faulty in him, shew him the evil of it, rather than charge him with it, lest you put him upon lying to hide his guilt. Let him see you love him before you chide him, and that you are ready to conceal or excuse his tolerable faults. Be very frequent, but not tedious in your instructions. Often open the nature, and inculcate the necessity of prayer for all we want, and the encouraging promises of God that he will hear us. Lisp to your brother in his own language what he prays for by his form, and labour to excite in him a sense of his sad state by sin, greater desires after grace, and fuller resolutions and endeavours after the life and power of godliness. Let some part of his catechism be daily recited, and what he most imperfectly repeats be said at his going to sleep, and at his first waking. Talk over the sermons you hear together in language adapted to his capacity, and fail not to beg of God a blessing upon all your labours, or else you will do little to purpose. If God makes you instrumental in the conversion of your brothers and sisters, it will be a great honour and comfort, and produce the strongest union among you. Take special care of them who are in the greatest danger. Imitate your godly impartial mother, who, though she loved all her children alike, yet would often say, "If she knew to "which child she had conveyed most of her sin-"ful nature, she would pity and endeavour the "help of that child most."—

LETTER VI.

To a friend under great dejection and desertion.

—In these dark hours of your life the silence of your friends may seem unnatural. I cannot therefore but heartily condole you, and beg you would not imagine your case to be unusual, or out of the road of God's fatherly discipline, for what good Christian's *Diary* did you ever read or hear of, that has no such lines of complaint as yours? And no wonder when our Head, and Lord Redeemer almost dies with them in his mouth? Why should we grudge to pledge him in that bitter cup, whose soul was sorrowful, and sore amazed? Can our jealousy argue a dereliction more than his? Are not the gifts and callings of God without repentance? If your soul has not been touched with the true loadstone, what makes it stand trembling towards its beloved point? Is not love in desire, and lamenting after its beloved object as truly love, as when resting in the enjoyment? If you find much dross in your best gold, will you throw away both together? Or would you change with one that hopes without trial? I find it a mighty craft of the old Serpent, when upon serious search I have found sin in my heart that did not discover itself upon transient inquiries, to be very ready to persuade me there was nothing else to be found there. I bless God I can at present believe he lies, but how long I shall believe so I know not, for, alas! I have some gloomy days as well as others, especially under bodily languors. I doubt not but you address yourself to spiritual physicians under your present maladies. Blessed be God, you have many skilful and faithful ones. Search not without their help, and God send you a Messenger, one of a thou-

sand, who may shew to you your uprightness. I know only he who creates the fruit of the lips *Peace*, can make your help consolatory, yet wait in the way of instituted means; and remember it was but a *little further* (Cant. iii. 4.) the drowsy spouse went in her search ere she found her slighted and grieved beloved. I trust your present temptations to throw away your hope will not prevail; however think not of throwing off duty, especially your attendance on that comfortable, sealing ordinance, the Lord's Supper, which I have reason to recommend to all my afflicted, tempted friends, since I find it no small mercy to go and renew my former covenant, or, if I cannot find my fidelity therein, to make it anew, for surely God doth there renew his covenant with every fallon child of *Adam* who heartily consents, though he cannot perfectly reach the terms according to his desire? If former stated times of communicating afford you not a sufficient support, be more frequent, since every Lord's day gives you an opportunity in the city. Remember my dear disconsolate *Grandmother* waited long at these waters, though with sorrow complaining they were to her a sealed fountain, and that her dutiful attendance ended in a triumphant death. Before that period I hope to hear you are emerging from under the waves that now overwhelm you, and by that time you may be ready to strengthen the weak hands from more glorious appearances of God to your soul. I beg that the God of all consolation would shine on the graces he has wrought in you, and will by his own methods perfect in your soul, that, when he has tried you, you might come forth as gold, and meet for the inheritance of the saints in light, where no doubt of God's love to you, or of your love to him, will break your peace, or interrupt your joy more.

LETTER VII.

Cautions against Spiritual declensions.

—A declining state is incident to the best, and therefore to be feared by all. How shamefully have some of our acquaintance stained their families, and whither have their gradual declensions at last brought them? I know there are many who assert a total apostacy from true grace, but you and I have been taught better, and can comfortably conclude from God's unchangeable love, decree, and almighty power engaged for perseverance, and from our union with Christ, and his constant intercession for us, that the *habits* of true grace cannot be lost; but alas! what abatements may there be in the degrees and exercise, in the life and strength of it? And how sad and deplorable is such a case? Who can but pity a robust body reduced to a skeleton by a pining consumption? And is less pity due to souls declining in their graces, when ardent love, strong desires, humblest mournings, liveliest joys are all withering, or choaked with a confluence of worldly cares, or pleasures? Ah! the sadness of this state! May I never weep over any of my dear relations in such a case! The best are apt to decline in duty, in their love and affection to it, and sometimes find a sad distance from God, an estrangement from him, and a shyness of him in prayer, which yet before has been the delight, and relief of their souls. Surely the restraining prayer is a very sad mark, and when our hearts do not joyfully answer the call of God to seek his face? And it is little better when our wandering spirits are not watched, called in, and made to ply their work, but flies light upon the sacrifice that used to flame. Nay, if but our chearfulness in duty

should abate, how heavily shall we drive? If what was once our delight becomes our task and burden? If after duty there are no advantage, no greater nearness to God, no fuller resolutions, no humbler resignations, how weary shall we quickly be of our choicest happiness for the enjoyment of some inferior good, or what is worse some foul corruption, which our treacherous hearts have secretly fallen in love with, while yet we profess to be entirely the Lord's? There are in the best such remainders of sin as ever incline to apostasy, for none are so completly sanctified, but the flesh is still lusting against the spirit, and in-dwelling sin is an active principle very importunate, and not easily to be denied. The temptations too of satan are always assaulting, and our own corruptions are ever ready to side with them; yea and God's just desertions often concur, for, though he does not withdraw his love and care, yet for our neglects he often may and does suspend his influence and assistance, and then what are we?—Let me entreat you not to lose these hasty lines till you have tried your present case, whether you are growing or declining, If grace withers I am sure so must comfort. If this be your condition, remember whence you are fallen, and repent, and do your first works, and lay fresh hold on the great Redeemer. If your case be better, bless God, and rejoice my soul in letting me know it—

LETTER VIII.

Cautions to a friend about marrying.

—It is very odd, when you ask my opinion in the matter proposed, that you only give me an account of the gentleman's *circumstances*, and not of his *character*. So far as I know I must freely own that I fear the estate is too great, and

likely to prove a snare to you. Bishop *Hall* affirms, *that riches have made many worse, but never any better.* I hope you would rather choose to be better than richer, and that you will never be biassed by an estate to an indifferent choice. You know I have ever cautioned you, and I must caution you still against too great a fondness for wealth. Alas! should you have it, how many things may imbitter it to you? Should you have a churlish *Nabal,* and you could only behold your riches with your eyes, and not be suffered to do any good with them, how uneasy would that be to your charitable, generous mind? Or should your partner's temper be good, yet, if debts, or provision for younger children should cripple a man's estate, it is but the name, and not the thing which you enjoy. But if neither of these disagreeables should happen, yet may not worse? Supposing there is no piety, no warm devotion in your husband, but an aversion against your attendance on private altars, where you have found more than all this world can afford you, what perplexity are you then tied to for life? I know what troubles you have met with, but might you not by avoiding present plunge yourself iuto future difficulties? It is better to be in distresses by necessity than choice. What evil God inflicts is easier borne than that which we bring upon ourselves. Let me entreat you to moderate your desires after worldly grandeur. Pardon my freedom. If I am apt to be too jealous of you, it is becauee I love you—

LETTER IX.

On the death of a good Lady and Friend

—I am heartily concerned for my own, and for the country's loss of that excellent lady, and

condole you especially, who had the honour of her friendship, I believe as much as could consist with the inequality of your stations in this world, and that the goodness of the deceased levelled more than is usual even in pious ladies. A friend wise, godly, compassionate, secret, &c. is a rarity while it is enjoyed, and a loss seldom repaired in this world. But O what a friend is our dear Redeemer! He is not limited to one, or a few, like our contracted minds, but condescends to the title and offices of a friend to all his faithful followers. I am thankful for the tastes of his goodness in creature-friendship, but in its utmost perfection it is but a faint shadow of that which is divine, and what I find in my eternal lover and friend the Lord Jesus Christ, whose friendship has not the disparagement which all creature-enjoyments have, of being but a short and uncertain pleasure—

LETTER X.

On a tradesman's casting up his shop.

—Since you seem to be pleased with any of my scrawls, I will give you a short history of what has passed with us this *Christmas*. You remember I now live with a tradesman called a *Milliner**. I suppose from the multitude of things that such ordinarily trade in, especially in the country, it is a prudent and laudable custom with him to cast up his shop for the most part once in the year. I love not to be ignorant of any thing that falls in my way without trouble, and therefore to divert my mind I have sometimes engaged with him in some little part of this pleasant fatigue, the whole of which is a

* *Mille* in *Latin* signifies a thousand.

thorough scrutiny into all that has been bought and sold, what has been got by it, and what remains. In order to this abundance of files, of bills, of letters, and of receipts, besides books, were to be examined, but my province was only to assist in measuring, and to write on every piece, after it was measured, what it contained. The trial of gains was left to themselves, and held them to it day and night, and every one was cheerful and pleasant at the conclusion. I expostulated with my landlord on the unnecessary trouble of this for one who had no reason to suspect his circumstances, but was answered by him, "that besides the pleasure of proving it (the "good state of his circumstances) his future trade "could not be so successful, easy, and beautiful "without this examination. The sale of what "had been bought directs to what is best to be "bought again, by finding out what had been "sold to the best advantage. What had been "misplaced, and thought to have been lost is now "put in order again, and readily found. Besides "the gain made a recompence for the trouble, "and was an help to thankfulness, &c." Now, my dear friend, if we are so wise as to this world, why should we be so weak for the other? And yet how few are there, who with a like unwearied diligence, dexterity, and cheerfulness cast up in their spiritual traffic? I blush at my own sloth and folly, and endeavour to commend *heart-examination* to my thoughts for my *Christmas* employment. The result of all my landlord's trouble assures him he has gained by his last year's trade, but can give him only some probable conjectures how he may thrive the next, together with many fears of losing by some unfashionable goods, which he looks upon with heavy sighs. But, if upon serious search, I can find I have gained any true grace, I am sure of its increase, and that it can never be lost, or become useless. Can I but

find grace as a grain of mustard-seed, I can safely conclude it will grow up to a tree. The path of the just, as a shining light, will shine more and more to a perfect day. If I sigh over the weakness of my grace, I am yet encouraged when I read the encomiums of my compassionate Redeemer on the weak faith of many who have addressed him in the days of his flesh; therefore, my good friend, let us call in the assistance of others, and diligently search our hearts and ways, and follow it to a comfortable conclusion, and then my diversion may be useful to myself and you—

LETTER XI.

Upon the death of a Sister.

—I thought I could with less discomposure have parted with a sister than I find I can. I hoped that death would not have begun at the wrong end of the register-book, but they are seniors in the best sense, who have soonest done their work, and are first fit for glory. Though I could not have parted with a sister without tears to any distant country upon earth, though it had been to her advantage, yet reason would have blamed, and soon overcome such a fond and foolish passion: and surely religion then should not only do no less, but even more, when my sister is in a far higher and happier preferment than all this world can pretend to offer. Our all-wise Creator first formed our bodies, and then inspired them, and when he is pleased to dissolve the *compositum*, it is not that either of the constituent parts should be destroyed. But the dissolution, as to the righteous, with regard to their *souls*, is immediate glory, and with regard to their *bodies*, but a refining in order to a re-union. The forsaken mansion is indeed a melancholy object, and

it is very affecting to close the dear eyes that were wont to delight us with their silent rhetoric, but we more than water the body sown in dust, while we dim our prospect of the glory of our friends who have died in the Lord. Why should I wish the soul in this body still, merely to say I have a sister in such a place? what if heaven, where she is, is farther off? I am sure, as that is more suitable, so it ought to be nearer to my immortal part; and may I not still have communion with her, and the glorious company she keeps by loving, praising, admiring, and adoring the same God, though I am yet on earth? May I not rejoice in the thoughts of meeting her among the spirits of the just made perfect? Surely they have more courage, better success, or less difficulty than I, who can wish the spiritual war protracted —But she has passed the pikes. O happy soul! her body indeed is sown in corruption, it cannot defend itself from worms, and is at present putrifying and loathsome, but it will not always be so. If the innate desires of re-union could not persuade me of a resurrection, yet the infallible word of God has assured me of it, and that it shall arise, not as it was sown, a natural and sluggish body, but agile and sprightly, and fit to serve its superior and vigorous soul. It is a pleasure to me sometimes to think of the lustre and activity of glorified bodies, which rest not either day or night, nor suffer any decays, imperfections, pauses, or interruptions in their high and happy employments, but the greatest pleasure of all is to think of being for ever with the Lord—

LETTER XII.

To a Friend under great afflictions and spiritual Fears.

—I cannot forget my promises of praying for you, and writing to you. I daily attempt the

one, and wish I could perform it better; and as to the other, I should be glad if my pen could assist your faith and patience under the smarting rod of, I hope I may say, your heavenly Father, for so it may be, though accompanied with angry frowns. It is true afflictions in themselves cannot be proofs of Sonship, but we are fully assured by the sacred Scriptures that the sorest trials are very consistent with that privilege. The experience of many of God's favourites confirms it. All the promises of support under, benefit by, and deliverance from such troubles suppose it; yet our souls are too apt to misconstrue fatherly chastisements for the revenges of an enemy, or to think there is more anger than love in them, and to murmur that they are so long and heavy. But the all-wise Father of spirits cannot mistake in measuring, timing, and appointing his methods of healing souls. If guilt makes you fear his wrath rather than taste his love in your afflictions, you should cast your guilty soul upon him for promised rest, and may well be assured that God will not exact the debt from the offender and the surety too. Fly daily to that refuge, that sure hope, that justifying righteousness, and then you will find no fury in God, how grievous soever your afflictions are. You have liberty to pray for pity and help as well as *David*, who, when he had aching bones, had a sense of guilt also, even of scandalous sins. If your own, or the cries of others for you seem to be yet unheard, it might be our mistake to urge for present ease without a due respect to future cure. Sin is the worst disease; its cure is to be sought, though by the roughest methods. The children of God are agreed in this, and yet can scarce submit the means to the infallible Physician. Though we can trust a surgeon to apply a caustic, though of *Lapis infernalis*, and let it lie his time, if there be any hope of a cure, yet how hardly can we

submit on higher reason, surer hope, or happier experience to him, whose word of truth assures us that every thing he does shall do us good, and both purge away our sins, and make us partakers of his holiness? I must confess these lines upbraid my own foolish choice oftentimes for myself and friends, but I pray and wait for better submission to the heaviest strokes, either on myself or them—

LETTER XIII.

Various dispensations of Providence argued and justified.

—I have been long your debtor for a very kind and comfortable letter which came seasonably to hand, as I was groaning under great pain, and sympathizing with others in bitter affliction. Since then, I bless God, I have seen brighter days, but clouds have returned after rain upon others; and may not all this put together commend the variegated dispensations of Providence? Had all our days been halcyon, would they have been so safe or useful? Had all been sable, how disconsolate? Were all the children in equal smart under the rod together, we should be too ready to make some unworthy reflections on the all-wise discipline. Were not all alternately so, we should be ready to suspect their Sonship. O the depth of wisdom, that poor shallow mortals can never fathom! Yet how proud and peevish are we when any thing is denied at our own time which we fancy to be good for us? Had I been always well and at ease, how chill a sympathy should I have had with the dear afflicted members of Christ? Had you never been so, I had wanted your experimental consolations. Now if the brief hints of this beautiful variety in the dispensations of Providence can afford us such pleasure here, how

bright and glorious, how sweet and ravishing will they appear when unfolded in eternal glory*? And why should I be impatient of, or fear the darkest scene that shall end in the brightest glory? Yet with shame and sorrow I confess the fear of what I may feel has been as afflictive to me as most I have felt, yea, when I have found a good hope of an interest in God, and after a thousand experiences of his never-failing compassions confuting my guilty fears. This childish, or rather unchildlike distemper, I think increases with years, and is partly occasioned by frequent and close converse with many of my superiors in grace under bitter afflictions living and dying; and when I see what is done to the green trees, I am apt to run into an excess of fear what shall be done to the dry. Fain would I cherish an awful, while I subdue a slavish fear, but this I cannot do of myself, and therefore beg it of the God of all grace, in which I crave your assistance.

Such are the threads (the above extracts of her Diary and Letters) of the mantle Mrs. *Bury* left behind her, when her spirit ascended to the celes-

* This observation of Mrs. *Bury* falls in with a passage in a Letter of a late eminent Minister to his friend under affliction; a passage, which however excellent, may never as yet have been communicated to the world. "It is my hearty desire for you that "your faith may ride out the storms of temptation, and the anchor of your hope may hold, being fixed within the vail. "There sits *Jesus* our forerunner, that sailed over this rough sea "before us, and has given us a chart, even his word, where the "shelves and rocks, the fierce currents, and the dangers are well "described; and he is our pilot, and will convey us safe to the "shores of happiness. I am persuaded that in the future state "we shall take a sweet review of those scenes of Providence that "have been involved with the thickest darkness, and trace those "footsteps of God when he walked with us through the deepest "waters This will be a surprizing delight to survey the manifold "harmonies and correspondencies of clashing dispensations, and "to have those perplexing riddles laid open to the eye of our "souls, and read the full meaning of them in set characters of "wisdom and grace."

tial glory: how rich and heavenly their texture our readers will judge.

We have now only to add a Poem which Dr. *Watts* wrote on the occasion.

She must ascend: her treasure lies on high,
And there her heart is. Bear her through the sky
On wings of harmony, ye sons of light,
And with surrounding shields protect her flight;
Teach her the wond'rous songs yourselves compose
For your bright world; she'll learn them as she goes;
The sense was known before; those sacred themes
The *God*, the *Saviour*, and the flowing streams,
That ting'd the cursed tree with blood divine,
Purchas'd a heaven, and wash'd a world from sin:
The beams, the bliss, the visions of that place,
Where the whole godhead shines in mildest grace,
These are the notes for which your notes are strung,
These were the joy and labour of her tongue
In our dark regions; these exalted strains
Brought Paradise to earth, and sooth'd her pains.
Souls made of pious harmony and love
Can be no strangers to their work above.

But must we lose her hence? the muse in pain
Regrets her flight, and calls the saint again.
" Stay, gentle spirit, stay. Can nature find
" No charms to hold the once unfetter'd mind?
" Must all these virtues, all these graces soar
" Far from our sight, and bless the earth no more?
" Must the fair saint to worlds immortal climb
" For ever lost to all the sons of time?"
O, no; she is not lost, behold her here;
How just the form! how soft the lines appear!
The features of her soul without disguise
Drawn by her own blest pen! a sweet surprize
To mourning friends. The partner of her cares
Seiz'd the fair piece, and wash'd it o'er with tears,
Dress'd it in flow'rs, then hung it on her urn,
A pattern for her sex in ages yet unborn.

Daughters of *Eve*, come trace these heavenly lines;
Feel with what pow'r the bright example shines:
She was what you should be. Young virgins, come
Drop a kind tear, and dress you at her tomb:

Gay silks and diamonds are a vulgar road;
Her radiant virtues should create the mode.
Matrons, attend her hearse with thoughts refin'd,
Gaze and transcribe the beauties of her mind,
And let her live in you. The meek, the great,
The chaste, yet free, the chearful, yet sedate,
Swift to forgiveness, but to anger slow,
And rich in learning, yet averse to show,
With charity and zeal that rarely join,
And all the human graces and divine
Reign'd in her breast, and held a pleasing strife
Through ev'ry shifting scene of various life,
The maid, the bride, the widow, and the wife.

Nor need a manly spirit blush to gain
Exalted thoughts from her superior vein.
Attend her hints, ye sages of the schools,
And by her nobler practice frame your rules.
Let her inform you to address the ear
With conquering suasion, or reproof severe,
And still without offence. Thrice happy soul,
That could our passions, and her own controul,
Could wield and govern that unruly train,
Sense, fancy, pleasure, fear, grief, hope, and pain,
And live sublimely good! Behold her move
Thro' earth's rude scenes, yet point her thoughts above.
Seraphs on earth pant for their native skies,
And nature feels it painful not to rise.

Ye venerable tribes of holy men,
Read the devotions of her heart and pen,
And learn to pray and die. *Burissa* knew
To make life happy, and resign it too.
The soul that oft had walk'd th' ethereal road,
Pleas'd with her summons, took her flight to God.

But ne'er shall words, or lines, or colours paint
Th' immortal passions of the expiring saint.
What beams of joy, angelic airs, arise
O'er her pale cheeks, and sparkle in her eyes,
In that dark hour! how all serene she lay
Beneath the openings of celestial day!
Her soul retires from sense, refines from sin,
While the descending glory wrought within,
Then in a sacred calm resign'd her breath,
And, as her eye-lids clos'd, she smil'd in death.

O may some pious friend, who weeping stands
Near my last pillow with uplifted hands,
Or wipes the mortal dew from off my face,
Witness such triumphs in my soul, and trace
The dawn of glory in my dying mien,
While on my lifeless lips such heavenly smiles are seen!

MRS. ELIZABETH ROWE.

MRS. *Elizabeth Rowe*, a gentlewoman, not more admired for her fine writings by the ingenious who did not know her, than esteemed and loved by all her acquaintance for the many amiable qualities of her heart, was born at *Ilchester* in *Somersetshire*, *Sept.* 11, 1674, being the eldest of three daughters* of Mr. *Walter Singer*, a gentleman of a good family, and Mrs. *Elizabeth Portnell*, both of them persons of distinguished merit and piety. Mr. *Singer* was not a native of *Ilchester*, not so much as an inhabitant before his imprisonment there for his nonconformity in the reign of king *Charles* the second, but being confined there, Mrs *Portnell*, thinking herself obliged to visit those who suffered for the sake of a good conscience, as a testimony of her regard, not only to them, but to our common Lord, in this way commenced an acquaintance with Mr. *Singer*, which afterwards proceeded to an union that death alone could dissolve, and this it did too soon for the mournful survivor, if the tenderest affection might be judged, and for the world also which can badly bear to lose any, and especially the eminent examples of virtue and religion in the several scenes and stations of life. Till her death Mr. *Singer* resided at *Ilchester*, but not long after removed into the neighbourhood of *Frome*, in the same county, where he be-

* One of the other two daughters died in her childhood, and the other survived to her twentieth year, a lovely concurrent with her sister in the race of virtue and glory. She had the same extreme passion for books, chiefly those of medicine, in which she arrived at a considerable skill. Both the sisters frequently studied till midnight.—*Biograph. Britannica.*

Mrs. Rowe.

Pub.d by R. Ogle Holborn London 1.st June 1804

came so well known and distinguished for his good sense, primitive integrity, simplicity of manners, uncommon prudence, activity and faithfulness in discharging the duties of his station, inflexible adherence to his principles, and at the same time truly catholic spirit, as to be held in high esteem even by persons of superior rank; the lord *Weymouth*, who was reckoned a very good judge of men, not only writing to him, but honouring him with his visits, as did also the devout bishop *Ken*, and that very frequently, sometimes once a week.

Mr. *Singer* was religiously inclined, as he said himself, when about ten years old, and declared that he never from that time neglected prayer, and, as far as he knew his own heart, had sincerely endeavoured to keep a good conscience. He died as he had lived *April* 19, 1719, in a blessed calm and peace of mind, and humble confidence in the mercy of God through a Redeemer. A worthy and intimate friend of his and witness to the heroic and christian manner in which he finished life, observes, "that he settled his affairs, "and took leave of the world with the same free- "dom and composure as if he had been setting "out on a journey, was peculiarly careful that "the widows and orphans, with whose concerns "he was intrusted, might not be injured after his "decease, conversed, though under great bodily "disorders, with those who came to see him, who "were not a few, in the easiest freest manner, "spent his time in praising and blessing God, "praying to him, and giving good counsel to "those about him, shewed an uncommon sweet- "ness and patience in his behaviour, and was ex- "ceeding thankful to those who did the least "kind office for him, though they owed him a "great deal more." In a memorandum relating to her father's last sickness and death, Mrs. *Rowe* herself hath these words. "My father

" often felt his pulse, and complained that it was " still regular, and smiled at every symptom of " approaching death. He would be often crying " out, Come, Lord Jesus, come quickly; come, " ye holy angels, that rejoice at the conversion of " a sinner, come and conduct my soul to the " skies, ye propitious spirits:" and then would add " But thy time, Lord, not mine is best."

Such as were acquainted with Mrs. *Rowe* from her earliest years, could not but observe a great many things not common in that age of life which promised that bright day that afterwards ensued, and it must have been with peculiar satisfaction that Mr. *Singer*, in whom parental affection conspired with a penetrating discernment to heighten the pleasure, beheld the dawnings of a great and good mind in his young daughter.

When she received the first serious impressions of religion does not appear. Undoubtedly they were made while she was very young, for in one of her pious addresses she herself thus speaks to God. " My infant-hands were early lifted up to " thee, and I soon learned to know and acknow- " ledge the God of my fathers*."

She loved, such was her taste for *painting*, the *pencil*, when she had hardly strength and steadiness of hand to guide it, and one might almost venture to say that even in her infancy she would squeeze out the juices of herbs to serve her instead of colours. Mr. *Singer*, perceiving her fondness for this art, was at the expence of a master to instruct her in it, and it never ceased to be her amusement till her death.

She was also very much delighted with *music*, chiefly of the grave and solemn kind, as best suited to the grandeur of her sentiments, and the sublimity of her devotion.

But her strongest bent was to *poetry*. So pre-

* Devotional Exercises, p. 53.

valent was her genius this way, that her very prose hath all the charms of verse without the fetters, the same fire and elevation, the same bright images, bold figures, and rich and flowing diction. She could hardly write a single letter but it bore the stamp of the poet. One of her acquaintance remembered to have heard her say, "that she "began to write verses at twelve years old," which was almost as soon as she could write at all. In the year 1696, the 22d of her age, a collection of her poems on various occasions was published at the desire of two of her friends, which we may suppose did not contain all that she had by her, since the ingenious prefacer gives the reader to hope, "that the author might in a little "time be prevailed with to oblige the world with "a second part no way inferior to the former."

Though many of these poems are of the religious kind, and all of them consistent with the strictest regard to the rules of virtue, yet some things in them gave her no small uneasiness in advanced life. What she could not absolutely approve, so quick was her moral feeling, appeared unpardonable, and, not satisfied to have done nothing that injured the cause of virtue, she was displeased with herself for having written any thing that did not directly promote it.

What first introduced her into the notice of lord *Weymouth's* family was a little copy of verses of hers, with which they were so highly delighted as to express a curiosity to see her, and the friendship that commenced from that time subsisted ever after, not more to her honour, who was the favourite of persons so much superior to herself in the outward distinctions of life, than to the praise of their judgment and taste, who knew how to prize, and took a pleasure to encourage such blooming worth. She was not then twenty years of age. Her paraphrase of the 38th chapter of *Job* was written at the request of bi-

shop *Ken*, who was at that time in the family, and gained her a great deal of reputation,

She had no other tutor for the *French* and *Italian* languages than the hon. Mr. *Thynne*, son to the lord viscount *Weymouth*, who willingly took that task upon himself, and had the pleasure to see his fair pupil improve so fast under his lessons that in a few months she was able to read *Tasso's Jerusalem* with great ease.

In the year 1710 she was married to Mr. *Thomas Rowe*, the son of the Rev. Mr. *Benoni Rowe*, a nonconformist minister of a reputable family. This young gentleman, for he was but about three and twenty when he married, was possessed of a very fine understanding, had largely enriched his mind with learning, and was remarkably devoted to knowledge and improvement*. Mr. *Rowe*

* A very particular account of him is interwoven in the Life of Mrs. *Rowe* prefixed to her *Miscellanies*. It appears, that Mr. *Rowe* had formed a design to compile the lives of all the illustrious persons of antiquity omitted by *Plutarch*, and for this purpose read the ancient historians with great care. This design he in part executed. Eight of the lives were published after Mr. *Rowe's* decease, and do honour to his memory. In how high a point of light he was considered, young as he was at the time of his marriage, appears from the following *Latin* Epigram written by Mr. *John Russell*, I suppose the same who was minister at that time at *Newington-Green*, who died soon after, and left behind him a most excellent character.

In Nuptias *Thomæ Rowe* et *Elizabethæ Singer*,

Quid doctum par usque tuum, sociosque labores
Fabræ *et* Dacierii, Gallia *vana crepas?*
Par majus gens Angla *dedit juvenem atque puellam;*
Quos hodie sacro fœdere junxit amor,
Namque ea quæ nostri Phœbo *cecinere docente*
Explicuisse tuis gloria summa foret.

In English,

On the Marriage of Mr. *Thomas Rowe* and Mrs. *Elizabeth Singer*.

I.

Let *France* no longer, plum'd with pride,
Dacier's and *Fevres's* praise resound,
And boast what volumes they compos'd;
Their erudition how profound!

well knew how to value the treasure which Providence had given him, in a woman of such exalted merit, and amiable qualities, and accordingly made it his study to repay the felicity with which she crowned his life. The esteem and tenderness he had for her are inexpressible. It was some considerable time after his marriage that he wrote to her a very tender ode under the name of *Delia*, full of the warmest sentiments of connubial friendship and affection, in which the following lines may appear remarkable, as it pleased heaven to dispose events in a manner so agreeable to the wishes Mr. *Rowe* expresses in them.

Long may thy inspiring page,
And great example bless the rising age;
Long in thy charming prison may'st thou stay,
Late, very late, ascend the well-know way,
And add new glories to the realms of day!
At least heav'n will not sure this pray'r deny,
Short be my life's uncertain date,
And earlier far than thine the destin'd hour of fate!
Whene'er it comes, may'st thou be by,
Support my sinking frame, and teach me how to die,
Banish desponding nature's gloom,
Make me to hope a gentle doom,
And fix me all on joys to come!
With swimming eyes I'll gaze upon thy charms,
And clasp thee, dying, in my fainting arms;
Then, gently leaning on thy breast,
Sink in soft slumbers to eternal rest;
Without a groan resign my breath,
Nor shrink at the cold arms of death;
The ghastly form shall have a pleasing air,
And all things smile, while heav'n and thou art there.

II.

Albion can shew a greater pair,
Whom this auspicious day has join'd
In love's inviolable bands,
Whose writings shall amaze mankind.

III.

What they by heav'n inspir'd indite,
So rich in rapture rolls their strain,
The *Gallic* pair shall count their praise
Supreme t' illustrate and explain.

Mr. *Rowe* had not a constitution naturally robust, so that his intense application to study might perhaps contribute to that ill state of health which allayed the happiness of his marriage state, during the greater part of it. In the latter end of the year 1714 his weakness increased, and he appeared to labour under all the symptoms of a consumption. This fatal distemper, after it had confined him some months, cut off the fair hopes of his doing great honour and service to his country, and put a period to his life *May* 13, 1715, when he was but just past the twenty-eighth year of his age. He died at *Hampstead*, near *London*, whither he had for some time resided for the benefit of the air, and was buried in the vault belonging to his family in the cementry in *Bunhill-fields*, where on his tomb are only written his name, and the dates of his birth and death. But an inscription of greater pomp is rendered unnecessary by the honour which Mrs. *Rowe* paid to his memory in the elegy she wrote on his death, which we find among her poetical composures, and shall communicate to our readers, not only as a lively proof of her affection for her husband, but as a specimen of her fine talents as a poetess.

In what soft language shall my thoughts get free,
My dear *Alexis*, when I talk of thee?
Ye Muses, Graces, all ye gentle train
Of weeping Loves, assist the pensive strain.
But why should I implore your moving art?
'Tis but to speak the dictates of my heart,
And all that knew the charming youth will join
Their friendly sighs, and pious tears to mine,
For all who knew his merit must confess
In grief for him there can be no excess.
His soul was form'd to act each glorious part
Of life, unstain'd with vanity or art:
No thought within his gen'rous mind had birth,
But what he might have own'd to heav'n and earth.
Practis'd by him each virtue grew more bright,
And shone with more than its own native light:

Whatever noble warmth could recommend
The just, the active, and the constant friend,
Was all his own—But O a dearer name,
And softer ties my endless sorrow claim!
Lost in despair, distracted, and forlorn,
The lover I, and tender husband mourn.
Whate'er to such superior worth was due,
Whate'er excess the fondest passion knew,
I felt for thee, dear youth: my joy, my care,
My pray'rs themselves were thine, and only where
Thou wast concern'd my virtue was sincere.
Whene'er I begg'd for blessings on thine head,
Nothing was cold or formal that I said;
My warmest vows to heav'n were made for thee,
And love still mingled with my piety.
O thou wast all my glory, all my pride,
Through life's uncertain paths my constant guide!
Regardless of the world to gain thy praise
Was all that could my just ambition raise.
Why has my heart this fond engagement known?
Or why has heav'n dissolv'd the tie so soon?
Why was the charming youth so form'd to move?
Or why was all my soul so turn'd for love?
But virtue here a vain defence had made,
Where so much worth and eloquence could plead,
For he could talk—'twas ecstacy to hear,
'Twas joy, 'twas harmony to ev'ry ear.
Eternal music dwelt upon his tongue,
Soft and transporting as the muse's song:
List'ning to him my cares were charm'd to rest,
And love and silent rapture fill'd my breast;
Unheeded the gay moments took their flight,
And time was only measur'd by delight.
I hear the lov'd, the melting accents still,
And still the kind, the tender transport feel:
Again I see the sprightly passions rise,
And life and pleasure sparkle in his eyes.
My fancy paints him now with ev'ry grace,
But, ah! the dear delusion mocks my fond embrace!
The smiling vision takes its hasty flight,
And scenes of horror swim before my sight;
Grief and despair in all their terrors rise;
A dying lover pale and gasping lies;
Each dismal circumstance appears in view;
The fatal object is for ever new:

His anguish with the quickest sense I feel,
And hear this sad, this moving language still.
" My dearest wife, my last, my fondest care,
" Sure heav'n for thee will hear a dying pray'r,
" Be thou the charge of sacred Providence,
" When I am gone, be that thy kind defence;
" Ten thousand smiling blessings crown thy head,
" When I am cold, and number'd with the dead:
" Think on my vows, be to my mem'ry just;
" My future fame and honour are thy trust:
" From all engagements here I now am free,
" But that which keeps my ling'ring soul with thee:
" How much I love thy bleeding heart can tell,
" Which does, like mine, the pangs of parting feel;
" But haste to meet me on those happy plains,
" Where mighty love in endless triumph reign."
He ceas'd; then gently yielded up his breath,
And fell a blooming sacrifice to death:
But oh! what words, what numbers can express,
What thought conceive the height of my distress?
Why did they tear me from thy breathless clay?
I should have staid, and wept my life away.
Yet, gentle shade, whether thou now dost rove
Through some blest vale, or ever-verdant grove,
One moment listen to my grief, and take
The softest vows that constant love can make.
For thee all thoughts of pleasure I forego,
For thee my tears shall never cease to flow;
For thee at once I from the world retire
To feed in silent shades an hopeless fire:
My bosom all thine image shall retain,
The full impression there shall still remain:
As thou hast taught my constant heart to prove
The noblest height and elegance of love,
That sacred passion I to thee confine;
My spotless faith shall be for ever thine.

Mrs. *Rowe* continued to the last moments of her life to express the highest veneration and affection to the memory of her husband, and shewed a particular regard and esteem for his relations*,

* The Letter she left behind her to be delivered after her decease to Mrs. *Sarah Rowe* is begun thus.

several of whom she honoured with a long and most intimate friendship. But a short time before her death she discovered how incapable she was of forgetting him by shedding fresh tears on occasion of the mention of his name, so that the lines she wrote on the anniversary return of the day on which Mr. *Rowe* died might in some degree express the habitual, uninterrupted sorrow she felt every day of her life for the loss of a companion that had been so dear and delightful to her. Her lines are as follow:

Unhappy day! with what a dismal light
Dost thou appear to my afflicted sight?
In vain the cheerful spring returns with thee*;
There is no future cheerful spring for me.
While my *Alexis* withers in the tomb,
Untimely cropt, nor sees a second bloom,
The fairest season of the changing year
A wild and wintry aspect seems to wear;
The flow'rs no more their former beauty boast,
Their painted hue, and fragrant scents are lost,
The joyous birds their harmony prolong,
But oh! I find no music in their song.
Ye mossy caves, ye groves, and silver streams,
The muses lov'd retreats, and gentle themes,
Ye verdant fields, no more your landscapes please,
Nor give my soul one interval of ease;
Tranquillity and pleasure fly your shades,
And restless care your solitude invades.

My dear Mother,

I am now taking my final adieu of this world, in certain hopes of meeting you in the next. I carry to my grave my affection and gratitude to your family, and leave you with the sincerest concern for your own happiness, and the welfare of your family. May my prayers be answered, when I am sleeping in the dust! O may the angels of God conduct you in the paths of immortal glory and pleasure! I would collect the powers of my soul, and ask blessings for you with all the holy violence of prayer. God Almighty, the God of your ancestors, who has been your dwelling-place for many generations, bless you!

* Mr. *Rowe* died as has been mentioned before in the spring of the year 1715.

Nor the still ev'ning, nor the rosy dawn,
Nor moon-light glimm'ring o'er the dewy lawn,
Nor stars, nor sun my gloomy fancy chear,
But heav'n and earth a dismal prospect wear:
That hour, that snatch'd *Alexis* from my arms,
Rent from the face of nature all its charms.
Unhappy day, be sacred still to grief,
A grief too obstinate for all relief!
On thee my face shall never wear a smile,
No joy on thee shall e'er my heart beguile:
Why does thy light again my eyes molest?
Why am I not with thee, dear youth, at rest?
When shall I stretch'd upon my dusty bed
Forget the toils of life, and mingle with the dead?

It was only out of regard to Mr. *Rowe* that with his society Mrs. *Rowe* was willing to reside at *London* during the winter-season. Accordingly as soon after his decease as her affairs would permit she indulged her invincible inclinations to solitude by removing to *Frome*, in *Somersetshire*, in the neighbourhood of which place the greater part of her estate lay. When she left the town she determined to return to it no more, but to spend the remainder of her life in an absolute retirement, yet on some few occasions she thought it her duty to violate her resolution. In compliance with the importunate requests of the honorable Mrs. *Thynne* she passed some months with her at *London* after the death of her daughter the lady *Brooke*, and on the melancholy occasion of the decease of Mrs. *Thynne* herself, she could not dispute the solicitations of the countess of *Hertford*, afterwards the duchess of *Somerset*, who earnestly desired her to reside some time with her at *Marlborough*, to soften by her conversation and friendship her severe affliction in the loss of her excellent mother; and once or twice more it is apprehended the power this last lady had over Mrs. *Rowe* drew her by an obliging kind of violence to spend a few months at this or some other of her ladyship's country-seats. Yet even

on these occasions Mrs. *Rowe* never quitted her silent retreat without very sincere regret, and always returned to it, as soon as ever she could with decency disengage herself from the importunity of her noble friends.

In this recess she composed her pieces intitled, *Friendship in Death*, and the several parts of the Letters *Moral and Entertaining**. The drift of the Letters from the dead is, as the ingenious author† of the preface expresses it, "to impress the "notion of the soul's immortality, without which "all virtue and religion with their temporal and "eternal good consequences must fall to the "ground, and to make the mind contract, as it "were, unawares an habitual persuasion of our "future existence by writings built on that foun-"dation." It may be added also, that the design both of these, and the Letters *Moral and Entertaining*, is, by fictitious examples of heroic virtue, and the most generous benevolence to allure the reader to the practice of every thing that ennobles human nature, and benefits the world, and by the just and lively images of the remorse and misery attendant on vice to warn the young and unthinking from being seduced to ruin by the enchanting name of pleasure; the piety of which intention is the more worthy of the highest panegyric, as it is so uncommon in witty and polite writers.

In the year 1736 the importunity of some of Mrs. *Rowe's* acquaintance, who had seen the *History of Joseph* in manuscript, prevailed on her,

* The dates of these several pieces are as follow:
Friendship in Death, in Twenty Letters from the Dead to the Living, 1728.
Letters Moral and Entertaining, in Prose and Verse, Part 1. 1729. Part 2. 1731. Part 3. 1733
These works of Mrs. *Rowe* were translated into *French*, and published at *Amsterdam* in the year 1740, in two volumes, 12mo.

† Dr. *Young*.

though not without real reluctance, to suffer the poem to be made public. She wrote this piece in her younger years, and when first printed had carried it no farther than the marriage of the hero of the poem, but, at the request of her friends, particularly of an illustrious lady*, to whom she could scarce refuse any thing, she added two books to include the relation of *Joseph's* discovery of himself to his brethren, the composing of which, as it is said, was no more than the employment of three or four days. This additional part, which was her last work, was published but a few weeks before her death.

This grand event, the preparation for which she had made so much the business of her life, befel her, according to her wish, in her beloved recess. She enjoyed an uncommon strength of constitution, and had passed a long series of years with scarce any indisposition severe enough to confine her to her bed. But about half a year before her decease she was attacked with a distemper which seemed to herself as well as to others attended with danger. Though this disorder, as she expressed herself to one of her most intimate friends, found her mind not quite so serene and prepared to meet death as usual, yet, when by devout contemplations on the atonement and mediation of our blessed Redeemer, she had fortified herself against that fear and diffidence, from which the most eminent piety may not always be secure in that most solemn hour, she experienced such divine satisfaction and transport, that she said with tears of joy, "that she knew not that "she had ever felt the like in all her life," and she repeated on this occasion Mr. *Pope's* verses, intitled, *The Dying Christian to his Soul*, with an air of such intense pleasure as evidenced that she really felt all the elevated sentiments of pious

* The duchess of *Somerset*.

ecstasy and triumph, which breathe in that beautiful piece of sacred poetry *. After this threatening illness Mrs. *Rowe* recovered her usual good state of health, and, though at the time she was somewhat advanced in age, yet her exact temperance, and the calmness of her mind undisturbed with uneasy cares and passions, encouraged her friends to flatter themselves with a much longer enjoyment of so valuable a life than it pleased heaven to allow them. On the day in which she was seized with that distemper, which in a few hours proved mortal, she seemed to those about her to be in perfect health and vigour, and in the evening about eight of the clock she conversed with a friend with all her wonted vivacity, after which she retired to her chamber. At about ten her servant, hearing some noise in her mistress's

* Though the Ode is so well known, yet it may be acceptable to our readers to have it in immediate sight on this remarkable occasion.

1.

Vital spark of heav'nly flame,
Quit, O quit, this mortal frame!
Trembling, hoping, ling'ring, flying;
O the pain, the bliss of dying!
Cease, fond nature, cease thy strife,
And let me languish into life.

2.

Hark! they whisper: Angels say,
"Sister-spirit, come away."
What is this absorbs me quite,
Steals my senses, shuts my sight,
Drowns my spirits, draws my breath?
Tell me, my soul, can this be death?

3.

The world recedes; it disappears:
Heav'n opens on my eyes, my ears
With sounds seraphic ring.
Lend, lend your wings. I mount, I fly.
O grave, where is thy victory?
O death, where is thy sting?

room, ran instantly into it, and found her fallen off her chair on the floor speechless, and in the agonies of death. She had the immediate assistance of a physician and surgeon, but all the means used were without success, and after having given one groan she expired a few minutes before two of the clock on Lord's day morning, *Feb.* 20, 1736-7, in the sixty-third year of her age, her disease being judged to be an apoplexy. A pious book * was found lying open by her, as also some loose papers on which she had written the following unconnected sentences.

O guide, and counsel, and protect my soul from sin!
O speak, and let me know thy heav'nly will;
Speak evidently to my listening soul!
O fill my soul with love, with light, and peace,
And whisper heav'nly comforts to my soul!
O speak, celestial Spirit in the strain
Of love and heav'nly pleasure to my soul!

Thus it appeared that in reading pious meditations, or forming devout ejaculations for the divine favour and assistance, Mrs. *Rowe* made the last use of the powers of her reason below the skies, though little, it may be, did she think in these her last moments how near she was to that blissful hour when all her prayers would be completely answered, and be exchanged for eternal enjoyment and praise.

As she was greatly apprehensive that the violence of pain, or the languors of a sick bed might occasion some depression of spirits, and melancholy fears unsuitable to the character and expectations of a Christian, it was her earnest and daily prayer to heaven, as appeared from her manuscript-book of devotion, that she might not in this manner dishonour her profession; and she of-

* It contained some meditations on religious subjects, but the book is lost, and the title of it cannot be exactly remembered by those who were about Mrs. *Rowe* at the time of her death.

ten expressed to her friends her desires of a sudden removal to the skies, as it must necessarily prevent any such improper behaviour in her last moments, so that as the suddenness of Mrs. *Rowe's* death must be numbered among the felicities with which she was favoured by Providence, it may be interpreted also as a reward of her singular piety, and a token of the Divine Favour in answer to her prayers.

Mrs. *Rowe* seemed by the gaiety and cheerfulness of her temper to be peculiarly adapted to enjoy life, and all its innocent satisfactions, yet, instead of any excessive fondness for things present and visible, her contempt for what she used to term a low state of existence, and a dull round of insipid pleasures, and the desires with which she breathed after the enjoyments of the heavenly world, were great beyond conception. When her acquaintance expressed to her the joy they felt at seeing her look so well, and possessed of so much health as promised many years to come, she was wont to reply, "that it was the same as telling a "slave his fetters were like to be lasting, or com- "plimenting him on the strength of the walls of "his dungeon," and indeed the fervour of her wishes to commence the life of angels irresistibly broke from her lips in numberless other instances.

She was buried according to her request under the same stone with her father in the meeting-place at *Frome*, on which occasion her funeral sermon was preached to a very crowded auditory by the Rev. Mr. *Bowden*, her minister. Her death was lamented with very uncommon sorrow by all who had heard of her virtue and merit, but particularly by those of the town where she had so long resided, and her most intimate acquaintance. Above all, the news of her death struck the poor and distressed with inexpressible affliction, and at her doors, and over her grave they bewailed the loss of their benefactress, poured

blessings on her memory, and recounted to each other the gentle and condescending manner with which she heard their requests, and the numerous instances in which they had experienced her goodness and bounty.

In her cabinet were found letters to several of her friends, for whom she had an high esteem and affection, namely, the Countess of *Hertford*, the Earl of *Orrery*, Mr. *James Theobald*, and Mrs. *Sarah Rowe*. These letters Mrs. *Rowe* had ordered to be delivered to the persons to whom they were directed immediately after her decease. They are published in her life, drawn up by Mr. *Theophilus Rowe*, and prefixed to her *Miscellaneous Works in Prose and Verse*, and discover a most pious spirit, a most tender and affectionate friendship, and, were it not that they would carry us beyond our proposed limits, we might lay them before our readers.

Besides these letters, she wrote also another to Dr. *Watts*, accompanying her papers, containing *the devout Exercises of her Heart in Meditation, Soliloquy, Prayer, and Praise*, which the Doctor, according to her desire, soon after her decease communicated to the world. The letter to the doctor, and two or three of her *Devotional Exercises*, we shall take leave to ingraft into our Memoirs, as they will afford the lively proofs of Mrs. *Rowe's* eminent piety, and where her hope rested in the views of a blessed immortality with the Lord.

To the Rev. Dr. Watts, at Newington.

Sir,

The opinion I have of your piety and judgment is the reason of my giving you the trouble of looking over these papers in order to publish them, which I desire you to do as soon as you can conveniently, only you have full liberty to suppress what you think proper,

I think there can be no vanity in this design, for I am sensible that such thoughts as these will not be for the taste of the modish part of the world, and before they appear I shall be entirely disinterested in the censure or applause of mortals.

The reflections were occasionally written and only for my own improvement, but I am not without hopes that they may have the same effect on some pious minds, as the reading the experiences of others have had on my soul. The experimental part of religion has generally a greater influence than its theory, and if, when I am sleeping in the dust, these soliloquies should kindle a flame of divine love in the heart of the lowest and most despised Christian, be the glory given to the great spring of all grace and benignity.

I have now done with mortal things, and all to come is vast eternity—eternity—how transporting is the sound! As long as God exists, my being and happiness are secure. These unbounded desires which the wide creation cannot limit, shall be satisfied for ever. I shall drink at the fountain-head of pleasure, and be refreshed with the emanations of original life and joy. I shall hear the voice of uncreated harmony speaking peace and ineffable consolation to my soul.

I expect eternal life not as a reward (of merit) but a pure act of bounty. Detesting myself in every view I can take, I fly to the righteousness and atonement of my great Redeemer for pardon and salvation. This is my only consolation and hope. *Enter not into judgment, O Lord, with thy servant, for in thy sight shall no flesh be justified!*

Through the blood of the lamb I hope for an entire victory over the last enemy, and that before this comes to you I shall have reached the celestial heights, and, while you are reading these lines, I shall be adoring before the throne of God, where faith shall be turned into vision, and these

languishing desires satisfied with the full fruition of immortal love. Adieu.

ELIZABETH ROWE.

The devout exercises of her soul, which we have thought proper to select from a very considerable number, no less than thirty-six, are the three that follow:

Glory to God for Salvation by Jesus and his Blood.

Let me give glory to God before I die, and take shame and confusion to myself. I ascribe my salvation to the free and absolute goodness of God. Not by the strength of reason, or any natural inclination to virtue, but by the grace of God I am what I am. O my Redeemer, be the victory, be the glory thine! I expect eternal life and happiness from thee not as a debt, but a free gift, a promised act of bounty. How poor would my expectation be, if I only looked to be rewarded according to those works which my own vanity, or the partiality of others have called good, but which, if examined by the divine purity, would prove but specious sins? As such I renounce them. Pardon them, gracious Lord, and I ask no more, nor can hope for that but through the satisfaction which hath been made to divine justice for the sins of the world.

O Jesus, my Saviour! what harmony dwells in thy name! celestial joy, and immortal life are in the sound.

Let the angels set this name to their golden harps! Let the redeemed of the Lord for ever magnify it!

O my propitious Saviour, where were my hopes but for thee? How desperate, how undone were my circumstances? I look on myself in every view I can take with horror and contempt. I was born in a state of sin and misery, and in my

best estate am altogether vanity. With the utmost advantages I can boast I shrink back, I tremble to approach before unblemished majesty. O thou in whose name the *Gentiles* trust, be my refuge in that awful hour! To thee I come, my only confidence and hope. Let the blood of sprinkling, let the blood of the covenant be on me! Cleanse me from my original stain, and my contracted impurity, and adorn me with the robes of thy righteousness, by which alone I expect to stand justified before infinite justice and purity!

O enter not into judgment with me, for the best actions of my life cannot bear thy scrutiny! Some secret blemish has stained all my glory. My devotion to God has been mingled with levity and irreverence; my charity to man with vanity and ostentation. Some latent defect has attended my best actions, and those very things, which perhaps have been highly esteemed by men, have deserved contempt in the sight of God.

When I survey the wond'rous cross
On which the Prince of Glory dy'd,
My richest gain I count but loss,
And pour contempt on all my pride.
Forbid it, Lord, that I should boast,
Save in the cross of Christ my God:
All the vain things that charm me most,
I sacrifice them to thy blood.

A Prayer for speedy Sanctification.

O Lord God, great and holy, all-sufficient, and full of grace, if thou shouldest bid me form a wish, and take whatsoever I had in heaven or earth to ask, it should not be the kingdoms of this world, nor the crowns of princes; no, nor should it be the wreaths of martyrs, nor the thrones of archangels. My first request is to be made holy. This is my highest concern. Rectify the disorders sin has made in my soul, and renew thine image there. Let me be satisfied with thy

likeness. Thou hast compassed my paths with mercy in all other respects, and I am discontented with nothing but my own heart, because it is so unlike the image of thy holiness, and so unfit for thy immediate presence.

Permit me to be importunate here, O blessed God, and grant the importunity of my wishes. Let me be favoured with a gracious and speedy answer, for I am dying while I am speaking. The very breath with which I am calling upon thee is carrying away a part of my life. This tongue that is now invoking thee must shortly be silent in the grave. These knees that are bent to pay thee homage, and these hands that are now lifted up to the Most High God for mercy must shortly be mouldering in their original dust. These eyes will soon be closed in death, which are now looking up to thy throne for a blessing. O prevent the flying hours with thy mercy and let thy favour outstrip the hasty moments!

Thou art unchanged while rolling ages pass along, but I am decaying with every breath I draw. My whole allotted time to prepare for heaven is but a point compared with thy infinite duration. The shortness and vanity of my present being, and the importance of my eternal concerns join together to demand my utmost solicitude, and give wings to my warmest wishes. Before I can utter all my present desires, the hasty opportunity perhaps is gone, the golden minute vanished, and the season of mercy has taken its everlasting flight.

O God of ages, hear me speedily, and grant my request while I am yet speaking. My frail existence will admit of no delay; answer me according to the shortness of my duration, and the exigence of my circumstances. My business of high importance as it is, yet is limited to the present NOW, the passing moment, for all the powers of earth cannot promise me the next.

Let not my pressing importunity therefore offend thee. My happiness, my everlasting happiness, my whole being are concerned in my success. As much as the enjoyment of God himself is worth is at stake.

Thou knowest, Lord, what qualifications will fit me to behold thee. Thou knowest in what I am defective. Thou canst prepare my soul in an instant to enter into thy holy habitation. I breathe now, but the next moment may be death. Let not that fatal moment come before I am prepared. The same creating voice, that said, *Let there be light, and there was light*, can in the same manner purify and adorn my soul, and make me fit for thy presence, and my soul longs to be thus purified and adorned. O Lord, delay not, for every moment's interval is a loss to me, and may be a loss unspeakable and irreparable. Thy delay cannot be the least advantage to thee. Thy power and clemency are as full this present instant as they will be the next, and my time as fleeting, and my wants as pressing.

Remember, O eternal God, my lost time is for ever lost, and my wasted hours will never return. My neglected opportunities can never be recalled. To me they are gone for ever, and cannot be improved, but thou canst change my sinful soul into holiness by a word, and set me now in the way to everlasting improvement.

O let not the Spirit of God restrain itself, but bless me according to the fulness of thine own being, according to the riches of thy grace in *Christ Jesus*, according to thy infinite inconceivable love manifested in that glorious gift of thy beloved Son, in whom the fulness of the Godhead was contained. It is through his merit and mediation I wait for all the unbounded blessings I want, and ask for.

Longing for the coming of Christ.

Come, Lord Jesus, come quickly. O come lest my expectation faint, lest I grow weary, and murmur at thy long delay! I am tired with these vanities, and the world grows every day more unentertaining, and insipid. It has now lost its charms, and finds my heart insensible to all its allurements. With coldness and contempt I view these transitory glories, inspired with nobler prospects, and vaster expectations by faith. I see the promised land, and every day brings me nearer the possession of my heavenly inheritance. Then shall I see God, and live, and face to face behold my triumphant Redeemer,

> And in his favour find immortal light.
> Ye hours, and days, cut short your tedious flight;
> Ye months, and years, if such allotted be
> In this detested barren world for me,
> With hasty revolution roll along:
> I languish with impatience to be gone.

I have nothing here to linger for. My hopes, my rest, my treasure, and my joys are all above. My soul faints for the courts of the Lord in a dry and thirsty land, where there is no refreshment.

How long shall I dwell in Mesech, and sojourn in the tents of Kedar? When will the wearisome journey of life be finished? When shall I reach my everlasting home, and arrive at my celestial country? My heart, my wishes are already there. I have no engagements to delay my farewel; nothing to detain me here; but I wander an unacquainted pilgrim, a stranger and desolate, far from my native regions.

My friends are gone before, and are now triumphing in the skies, secure of the conquest, possessed of the rewards of victory. They survey the field of battle, and look back with pleasure on the distant danger. Death and hell for ever vanquished leave them in the possession of end-

less tranquillity and joy, while I, beset with a thousand snares, and tired with continual toil, unsteadily maintain the field, till active faith steps in, assures me of the conquest, and shews me the immortal crown. It is faith tells me *that light is sown for the righteous, and gladness for the upright in heart.* It assures me *that my Redeemer lives, and that he shall stand at the last day upon the earth, and that, though after my skin worms destroy this body, yet* that *in my flesh I shall see God; whom I shall see for myself, and not another, and these eyes shall behold, though my reins be consumed within me.* Amen, even so come, *Lord Jesus.* This must be the language till thou dost appear, and these my impatient breathings after thee. Till I see thy salvation, my heart and my flesh will pine for the living God.

Grant me, O God, *to fulfil as an hireling my days.* Shorten the space, and let it be full of action. It is of small importance how few there are of these little circles of days and hours, so that they are but well filled up with devotion and all proper duty.

Besides the compositions of Mrs. *Rowe* which have been already mentioned, namely, *Friendship in Death, Letters Moral and Entertaining, The History of Joseph,* and *the Devout Exercises of the Heart,* there are also two more volumes that go under the name of her *Miscellaneous works,* the first of which is a collection of her poems written at various times, and on various occasions, and the other a long series, to the number of 167, of her familiar letters to her friends. To the last volume are added, according to Mrs. *Rowe's* order that these poems of her husband's should be joined with her own, several essays in poetry of Mr. *Rowe's,* which, "though," as the writer of her life observes, "they were de-" prived by the immature death of the author of

" his corrections, yet shew so much strength of " genius as will easily atone for any slight inac- " curacies." " She had no other view," says the editor of her miscellaneous poems, Mr. *Theophilus Rowe*, her brother-in-law, " in their pub- " lication, to use the words of the letter in which " she intrusted them to my care, but the profit or " innocent entertainment of the reader. I hope, " continues she, all my present design is ab- " stractedly the interest of virtue, for a reputation " among mortals is a very insignificant thing to " me, who hope, before these papers are published, " to be above their censure or applause, and to " receive the approbation of the Supreme Judge: " but if they may be any advantage to the cause " of virtue it will be a great satisfaction to me." These volumes, with the compositions just recited, may be reckoned to complete her works, in which we may venture to say, a pious and polite reader will not seek in vain for instruction and entertainment. " The softness of her sex, and the fine- " ness of her genius," says the ingenious Mr. *Matthew Prior**, " conspire to give her a very " distinguishing character;" and this character is still more distinguishing, as it is mingled with such uncommon piety and virtue, as we have seen in part, but as will be more conspicuously shewn, while we communicate the picture, if we may so style it, of the amiable excellencies of her mind, as drawn by the just-mentioned writer of her Life, as well as editor of her *Miscellanies*.

She had the happiest command over her passions, and maintained a constant serenity of temper, and sweetness of disposition, that could not be ruffled with adverse occurrences, nor soured by the approaches of old age itself It has been questioned whether she was ever angry in her whole life, at least with those little infelicities,

* See his Preface to his Poems.

and displeasing incidents that fell out in common life, which, though really of a trivial nature, frequently prove too powerful temptations to indecencies of passion, but with her they were rather the subjects of mirth and agreeable raillery. It ought also to be observed, as persons are apt to be least on their guard against excesses of this kind towards inferiors and domestics, that her servant, who lived with her near twenty years, scarce ever discovered in her mistress any tendency to anger towards herself, or any warmth of resentment against others, except in the cause of heaven against impiety and flagrant crimes; on which occasions some degree of indignation is not only irreproachable, but truly deserving the name of commendable and virtuous zeal.

Together with the most manly elevation of genius Mrs. *Rowe* possessed all that gentleness and softness of disposition which are so peculiarly the ornaments of her sex, and was entirely free from that severity of temper which has made the character of a wit unamiable, if not quite infamous. Next to impure and profane writings she expressed the strongest aversion against satire, as it is usually so replete with personal malice and invective. No strokes of this kind can be found in her works, and her conversation was no less innocent of every appearance of ill-nature than her writings. She fortified her resolutions against evil-speaking by particular and solemn vows, as appears by the following sacred engagement transcribed from her manuscript.

October 6, 1726.

O let me once again bind myself to the Lord, never, by thy grace, to speak evil of any person. O help me to govern my tongue by the strictest rules of charity and truth, and never to utter any evil surmises, or make the least reflection to the dishonour of my neighbour. Let me in the mi-

nutest circumstance do to others as I would they should act to me. Let me hope, let me believe all things to the advantage of others. Give me thy divine assistance to perform this great duty, and set thou a watch on my words, and keep, O strictly keep the door of my lips, that I offend not with my tongue. Now let thy grace be sufficient for me, and thy strength be manifest in my weakness. In thy strength, in the name of the Lord my Redeemer, let me engage with all my future temptations. Look graciously on this petition, and remember me when I am in any suspense, any exigence, and am ready to forget my engagements. In the moment that I shall waver strengthen me, restrain me when the malignant thought arises; and, while the yet unuttered words are ready to issue from my lips, set thou thy bridle there, and govern my rebellious faculty.

Mrs. *Rowe* strictly regulated her conduct by the solemn vow, and could hardly think any occasion would justify the report of what was prejudicial to the reputation of another. "I can "appeal," says she in a letter to a lady with whom she had lived in a long and most intimate friendship, "if you ever knew me make an envious, or "an ill-natured reflection on any person upon "earth. Indeed the follies of mankind would "afford a wide and various scene, but charity "would draw a veil of darkness here, and choose "to be for ever silent rather than expatiate on "the melancholy theme." Scandal and detraction appeared to her such extreme inhumanity as no charms of wit and politeness could make tolerable. If she was forced to be present at such kind of conversation, she had sometimes, when the freedom might be decently used, the courage openly to condemn it, "and, says her biographer, "I believe always the generosity to undertake the "defence of the absent, when unjustly accused, "and to extenuate even their real faults and errors."

She was as much a stranger to envy as if it had been impossible for so base a passion to enter into the human heart, and was always forward to do justice to every fine writer, and illustrious character of the age. She exceedingly loved to praise, and never failed to observe and applaud every appearance of merit in those with whom she was acquainted, at the same time overlooking all their frailties with more than even the usual partiality of friendship. Yet, though she could have wished to have made no other use of speech than to commend worth and goodness, a sense of duty on some occasions compelled her to reprove, but the seeming severity of this virtue was tempered by the softest arts of gentleness and love. In proof of which it may not be improper to add, as an instance of the honest artifice she used to disguise her admonitions, that she has been frequently observed to commend persons of distinguished eminence for one kind of moral worth before some of her friends who were deficient in that particular virtue, in hopes that they might be struck with the beauty of the example, which she proposed to their imitation in a manner so little liable to give offence.

She had few equals in her excellent turn for conversation. Her wit was inexhaustible, and she expressed her thoughts in the most beautiful and flowing language, and as these uncommon advantages were accompanied with an easy goodness and unaffected openness of behaviour, she powerfully charmed all who conversed with her. A peculiar elevation of understanding made her despise those trifles which so frequently dwell on the lips of the fair sex, and she would always have chosen to talk on important and instructive themes, yet, lest constant discourse of a serious kind should prove distasteful and wearisome, she sometimes entertained her friends on more gay and indifferent subjects. But, as soon as a tran-

sition could be made without the appearance of affectation, she returned to her favourite topics, on which she exerted all her exquisite talents to recommend the most exact morality and sublime piety, so that it seemed impossible to be in her company without growing wiser and better, or to leave it without regret.

Mrs. *Rowe's* wit, beauty *, and merit, had even from her youth conciliated to her much compliment and praise, and these from such judges of worth as might have given some tincture of vanity to her mind. Yet amidst all these temptations to pride she retained all the humility of the meanest and most obscure person of the human race. She rarely mentioned any of her writings, even to her most intimate friends, nor ever discovered the least elation of mind at their great success, and the approbation they received from some of the finest writers of the age. The praises with which her works were honoured only led her to ascribe the glory to the original of all perfection, on whose power she maintained a constant sense of her dependence, and with the most grateful piety owned her obligations to his goodness. "It is but for heaven," said she, "to give a turn to "one of my nerves," and I should be an ideot." She assumed no indecent share in conversation, and has been frequently known to be silent on

* Her person is thus described by the writer of her life. "Though she was not a regular beauty, yet she possessed a large "measure of the charms of her sex. She was of a moderate sta- "ture, her hair of a fine auburn colour, and her eyes of a darkish "grey, inclinable to blue, and full of fire. Her complexion was "exquisitely fair, and a natural rosy blush glowed in her cheeks. "She spoke gracefully, and her voice was exceeding sweet and "harmonious, and perfectly suited to that gentle language which "always flowed from her lips. But the softness and benevolence "of her aspect were beyond all description. They inspired irre- "sistible love, yet not without some mixture of that awe and ve- "neration which distinguished sense and virtue apparent in the "countenance are wont to create."

subjects she well understood, and on which she could have displayed her capacity to great advantage. Her friends could not fail to observe the modest care she took in avoiding the mention of any thing that could tend to her own honour, "Nor can I remember," says her historian, the above-mentioned Mr. *Theophilus Rowe*, her husband's brother, "during the long intimacy with "which she favoured me, one expression of va-"nity, or sense of her own worth that might in "the least stain her humility. She never dictated "to others, nor arrogated any respect and defe-"rence to her own sentiments, but, in conversing "with persons of parts and abilities far beneath "her own, seemed to study to make the supe-"riority of her genius easy to them by the most "obliging goodness, and condescension of be-"haviour: nor were her affability and readiness "of access to those of the lowest rank less re-"markable and exemplary. It was impossible "for her to treat any one with insolence or con-"tempt. On the contrary, as she infinitely loved "and reverenced true goodness, I have been wit-"ness of the real and peculiar respect she paid to "sincere piety, when great degrees of ignorance "and extremely mean circumstances might have "quite obscured it to less humble and generous "minds."

She was perfectly untainted with the love of pleasure, which is so inimical to religion and virtue. She was ignorant of every polite and fashionable game. Play she believed at best was but an art of losing time, and forgetting to think, but, when she reflected on the fatal consequences that attend a fond attachment to cards and dice, she had even an horror of them. Her taste was too just to relish those insipid trifles called *Novels* and *Romances*, and which not infrequently are worse than insipid, being filled with indecent images, which pollute the imagination, and shock

every chaste mind. She would indeed have esteemed the diversions of the *English* theatre, especially those of the tragic kind, capable of affording the most noble and rational pleasure, if she could have believed them innocent, but so few of them appeared to her inoffensive to virtue that she thought it fit to abstain from those entertainments, which in her opinion generally tended to promote impurity of manners, and expose piety to scorn and ridicule. The grandeur of her soul preserved her from any fondness for luxury in food, judging it much beneath the dignity of a being possessed of reason, and born for immortality. She was always pleased with whatever she found on her table, and neither the kind of her food, nor the manner of dressing it, gave her any uneasiness, for, if in either of these respects it was not perfectly agreeable, it only afforded her a subject of wit and pleasantry, instead of occasioning any disgust, or serious resentment. She mixed in no parties of pleasure, and extremely despised the trivial and uninstructive conversation of formal visits, which she avoided at least as much as decency would allow; and indeed (except *drawing*) she had almost an equal contempt for every thing that bears the name of diversion and amusement, even of the most innocent kind. "But I confess," says her historian, "this part "of the character of this excellent lady may not "be so fit for general imitation, for though the "constant vivacity and cheerfulness of Mrs. "*Rowe's* natural temper might possibly seem to "set her above the necessity of allowing herself "some intervals of amusement to relax the mind, "yet such great abstinence from every kind of "recreation might in some persons tend to sour "the mind with austere and unamiable dispo-"sitions, or at least to depress the spirits to such "a degree of melancholy as would unfit them for "the necessary duties and offices of life."

She had a contempt of riches that has been rarely equalled. As she expressed herself much pleased with the moderate fortune allotted her by the Divine Providence, which afforded her ease and plenty to the extent of her wishes, so she never pursued any designs to advance her circumstances in life. She could not be persuaded to publish her works by subscription, or even to accept the advantageous terms of the bookseller, if she would permit her scattered pieces to be collected and published together. She never saw a court; and if she has occasionally mentioned with honour some of the princes under whose reigns she lived, it was only from a sincere veneration for them as the supporters of liberty, which inestimable blessing she justly valued, and without the least expectation of any reward beyond the pleasure of shewing her gratitude to those who appeared to her public blessings to their country. The high esteem she expressed for some of her friends of distinguished rank was equally free from the suspicion of interested views, for, as she gained nothing by their friendship but the pleasures of their conversation, and an acquaintance with their virtues, the praises she gave them ought only to be considered as the incense due to merit. The love of money she thought the most sordid and ignoble of passions, and frequently lamented its too general prevalence over the human mind. She did not know her own estates from others till some motives of prudence obliged her to inform herself when she apprehended she was soon to leave them, and she was so far from that rigour in exacting her due which approaches to inhumanity, that her neglect of her interest may rather be censured as carried to an extreme. She let her estates below their intrinsic value, as appeared by the considerable advance of their rents after her decease, and she was so gentle to her tenants that she not only had no law-suit

with any of them, but would not so much as suffer them to be threatened with the seizure of their goods on the neglect of the payment of their rents. Several instances might be adduced in which she voluntarily departed from her right, when she had the strongest claim of equity. She could scarce bear the mention of injustice without trembling, and the tenderness and delicacy of her conscience with regard to this sin were so great that she hardly could keep far enough from it. "I can appeal to thee," says she, in an address to God, "how scrupulously I have acted in mat-"ters of equity, and how willingly I have in-"jured myself to right others." She spoke with much emotion of the extreme danger of any dishonest and fraudulent practice, and expressed her wonder how persons could die with any tranquillity of mind under the least degree of such kind of guilt.

Mrs. *Rowe's* indifference to glory was very remarkable. As she seemed to shun fame by concealing herself, during almost the whole of her life, in an obscure solitude, so she practised no arts to promote her reputation. She would not so much as allow her name to be prefixed to any of her works, excepting perhaps some few poems in the earlier part of life, and though this occasioned several of her works to be ascribed to other hands, she did not alter the modesty of her conduct. When she intended to communicate to the world *Friendship in Death* she shewed the manuscript to no more than one person, on whose secrecy she could rely, and after he had by her order copied it in his own hand, she sent it to Dr. *Young*, only knowing him by his works, and inscribed his name to the dedication, in hopes that being published by him, and appearing under the patronage of his name, all her acquaintance would imagine this piece to be written by some friend of that eminent poet: and when the inimitable

beauties of Mrs. *Rowe's* manner of writing discovered the true author, and the performance began to be universally admired, she still continued to avoid owning it as far as was consistent with the strictest truth. She even declined the honour due to her ashes and memory after death, for, when she selected from her manuscript volume of devotions some exercises of piety with a view to their publication after her decease, she studiously omitted those parts that would have discovered her unexampled charity, and other virtues, which most conciliate the esteem and veneration of the world; nor could any thing, perhaps, says her biographer, "but the suddenness "of her death, have prevented her committing "to the flames her manuscript volume of de- "votions which has so often assisted me in my "attempt to do justice to her character. And as "she intrusted the care of her posthumous pieces "to one, (meaning himself) who, she could not "be insensible, had never entertained a thought "of being an author, and whose incurable want "of health must render him peculiarly unfit to "compose any thing for public view, it is more "than probable that it was her intention that "this collection of her remains should be com- "municated to the world without any account "of her life and character, which, through ex- "treme humility, she judged unworthy the know- "ledge and imitation of posterity." The same modest disposition of mind appears in the orders she left in writing to her servant, in which, after having desired that her funeral might be by night, and attended only by a small number of friends, she adds, "Charge Mr. *Bowden* not to say one "word of me in the sermon. I would lie in my "father's grave, and have no stone nor inscrip- "tion over my vile dust, which I gladly leave to "corruption and oblivion, till it rise to a glorious "immortality."

Mrs. *Rowe* was exemplary for every relative duty. Filial piety was a remarkable part of her character. She loved the best of fathers as she ought, and repaid his uncommon care and tenderness by all just returns of duty and affection. She has often been heard to say, "That she could "die rather than do any thing to displease him;" and the anguish she felt at seeing him in pain in his last sickness was so great that it occasioned some kind of convulsion, a disorder from which she was wholly free in every other part of her life.

When she was entered into the marriage-state the highest esteem and most tender affection appeared in all her conduct to Mr. *Rowe*, and by the most gentle and obliging manners, and the exercise of every social virtue she confirmed the empire she had gained over his heart. She made it her study to soften the anxieties, and heighten all the satisfactions of his life. Her capacity for superior things did not tempt her to neglect the less honourable cares which the laws of custom and decency impose on the female sex in the connubial state, and much less was she led by a sense of her own merit to assume any thing to herself inconsistent with that duty and submission which the precepts of Christian piety so expressly enjoin. Mr. *Rowe* had some mixture of natural warmth in his temper, of which he had not always a perfect command. If at any time this broke out into some little excesses of anger it never awakened any passion of the like kind in Mrs. *Rowe*, but on the contrary she always remained mistress of herself, and studied by the gentlest language, and tenderest endearment to restore Mr. *Rowe's* mind to that calmness which reason approves; and she equally endeavoured in every other instance by the softest arts of persuasion, and in a manner remote from all airs of superiority to lead him on towards that perfection of virtue,

to which she herself aspired with the truest Christian zeal. During the long illness which ended in his death she scarce ever stirred from him a moment, and alleviated his severe affliction by performing with inconceivable tenderness and assiduity all the offices of compassion suited to his melancholy situation. She partook of his sleepless nights, and never quitted his bed unless to serve him, or watch by him; and, as she could scarce be persuaded to forsake even his breathless clay, so she consecrated her future years to his memory with resolutions of perpetual widowhood which she inviolably maintained. Her conduct in this last instance on the review of it, after an interval of several years, and in the near prospect of death, afforded her great satisfaction, for she thus expresses herself in a letter intended after her own decease to be delivered to Mrs. *Arabella Marrow*, if that lady had survived her. "The "solitude in which I have spent my time, since "Mr. *Rowe's* death, has given me leisure to make "the darkness of the grave, and the solemnity "of dying familiar scenes to my imagination. "Whatever such distinguished sense and merit "could claim I have endeavoured to pay my much-"loved husband's memory. I reflect with plea-"sure on my conduct on this occasion, not only "from a principle of justice and gratitude to him, "but from a conscious sense of honour, and love "of a virtuous reputation after death—but if the "soul in a separate state should be insensible of "human censure or applause, yet there is a dis-"interested homage due to the sacred name of "virtue."

She mourned over the deaths, first of her husband, and afterwards of her father, with all that becoming tenderness and sensibility which ought to touch every human and generous heart at the loss of the dearest persons on earth, yet her submission to the determinations of Divine Provi-

dence was exemplary, and she never presumed to breathe any criminal murmurs against the will of Heaven, which is ever just and good, or behaved in these dark hours of distress and temptation in a manner unsuitable to that eminent piety which appeared in every other part of her life.

She was a gentle and kind mistress, treating her servants with great condescension and goodness, and almost with the affability of a friend and equal. She caused due care to be taken of them whenever they were ill, and did not think it misbecame her to sit by the bed of a sick servant to read to her books of piety.

The tenderness of her humanity would not suffer her to be offended with light faults, and as she never dismissed any one from her family, "so," says her biographer, "I think none of her "servants ever left her, but with a view to the "changing their condition by marriage." She knew when she was well served, and reposed so much trust in those whose fidelity she had experienced that it might verge to excess, "yet "even such great confidence," continues her historian, "was due to that servant who was with "Mrs. *Rowe* at the time of her death, whose "long and faithful duty to her mistress, and re-"markable sorrow for her loss deserve to be men-"tioned with honour."

Mrs. *Rowe* was a warm and generous friend, just, if not partial to the merit of those whom she loved, and most gentle and candid to their errors. She was always forward to do them good offices, but in a distinguished manner she studied with infinite art and zeal to insinuate the love of virtue into all her acquaintance, and to promote their most important interest by inciting them to the practice of whatever was pleasing in the sight of God, and would be crowned with his peculiar favour. This she proposed as the best end of friendship.

She was not entirely free from the attacks of malice, that she might not be without the opportunity of exercisng the divine spirit of forgiveness, yet one could scarce learn from her discourse that she had an enemy, for she was not wont to complain of any indecent conduct or injuries done to herself. So that it was apparent that such treatment made light impressions on her mind, or that she had endeavoured to suppress them with the happiest success.

Her charities were so great, if we consider the mediocrity of her fortune, that they can scarce be parallelled. They were indeed only limited by the utmost extent of her power, for she devoted the whole of her income, besides what was barely sufficient for the necessities of life, to the relief of the indigent and distressed. This her manuscript acquaints us with in the following vow, which, as it evinces a heart glowing with the love of God and mankind, is worthy of the highest praise, but as this solemn engagement involved Mrs. *Rowe* in some perplexities, it seems peculiarly fit to add that her example ought not to influence pious minds to fetter themselves in things not absolutely commanded, since the observation of such vows may be attended with unforeseen difficulties injurious to the future peace of their lives.

I consecrate, says Mrs. *Rowe* in this her solemn vow, half my yearly income to charitable uses. And though by this, according to human appearances, I have reduced myself to some necessity, I cast all my care on that gracious God to whom I am devoted, and to whose truth I subscribe with my hand. I attest his faithfulness, and bring in my testimony to the veracity of his word. I set to my seal that God is true, and, O! by the God of truth I swear to perform this, and beyond this, for if thou wilt indeed bless me, and enlarge my coast, all that I have beyond the bare convenience and necessity of life shall be the Lord's; and, O!

grant me sufficiency that I may abound in every good work! O let me be the messenger of consolation to the poor! Here am I, Lord, send me. Let me have the honour to administer to the necessities of my brethren. I am indeed unworthy to wipe the feet of the least of the servants of my Lord, much more unworthy of this glorious commission, and yet, O, send me, for thy goodness is free! send whom thou wilt on embassies to the kings and rulers of the earth, but let me be a servant to the servants of my Lord. Let me administer consolation and relief to the afflicted members of my exalted and glorious Redeemer. Let this be my lot, and I give the glories of the world to the wind.

Pursuant to this sacred vow, "which, as she "expresses herself in another place of her manu-"script, was not made in an hour of fear and "distress, but in the joy and gratitude of her "soul," she not only avoided all superfluous expences in dress and luxury, but through an excess of benevolence, if there can be any excess in such a godlike disposition, to enlarge her abilities of doing good to her fellow creatures, she denied herself what might in some sense be called the necessaries of life.

Misery and indigence were a sufficient recommendation to her compassionate regard and assistance, yet she shewed a distinguished readiness to alleviate the afflictions of persons of merit and virtue; and one, who had the best opportunity of making the observation, declared, that she never knew any such apply to Mrs. *Rowe* without success. The first time she accepted of an acknowledgment from the bookseller for any of her works she bestowed the whole sum on a family in distress, and there is great reason to believe that she employed all the money that she ever received on such an account in as generous a manner: and once, when she had not by her a sum

large enough to supply the like necessities of another family, she readily sold a piece of plate for this purpose. It was her custom on going abroad to furnish herself with pieces of money of different value that she might relieve any objects of compassion who should fall in her way, according to their several degrees of merit or indigence. Nor was her munificence confined to the neighbourhood of the place where she lived, but, during her residence in the country, she sent large sums to *London*, and other distant parts. She contributed to some designs that had the appearance of charity, though she could not approve of them in every respect, observing that it was fit some times to give for the credit of religion, when other inducements were wanting, that the professors of Christianity might not be charged with covetousness; a vice which she so much abhorred that scarce any grosser kind of immorality could more effectually exclude a person from her friendship. "I never," said she, "grudge any "money, but when it is laid out upon myself, for "I consider how much it would buy for the poor." Besides the sums which she gave away, and the distribution of books on practical subjects, she employed her own hands in labours of charity to clothe the necessitous. This she did not only for the natives of the *Lower Palatinate*, when they were driven from their country by the rage of war, which appeared a calamity peculiarly worthy of compassion, but it was her frequent employment to make garments of almost every kind, and bestow them on those who wanted them. She discovered a strong sense of humanity, and often shewed her exquisite concern for the unhappy, by weeping over their distresses. These were the generous tears of virtue, and not of any feminine weakness, for she was rarely observed to weep at afflictions that befel herself. She was indeed so sensibly affected with the miseries of the poor,

as not only to send her servants to examine what they stood in need of when they were sick, but often visited them in person, when they were so wretched that their houses were not fit for her to enter into, and even when their distempers were highly malignant and contagious. One kind of munificence in which she greatly delighted was causing children to be taught to read and work. These she furnished with supplies of clothing, as well as bibles, and other necessary books of instruction. This she did not only at *Frome*, but also at a neighbouring village, where part of her estate lay: and when she met in the streets with children of promising countenances who were perfectly unknown to her, if upon inquiry it appeared that through the poverty of their parents they were not put to school, she added them to the number of those who were taught at her own expence. She condescended herself to instruct them in the plain and necessary principles and duties of religion, and the grief she felt when any of them did not answer the hopes she had entertained was equal to the great satisfaction she received, when it appeared that her care and bounty had been well-placed. She was also a contributor to a charitable institution of this kind at *Frome*, of a more public nature, though, according to the general custom of such schools, all who were educated in it were obliged to worship God in that one particular form from which she herself took the liberty to dissent. In truth, her charities were not confined to those of her own party or sentiments, but bestowed on indigent persons of almost all the sects into which Christianity is divided, and even those whose religious opinions seemed to her of the most dangerous consequence were large recipients of her bounty. Nor was her beneficence limited to those only who in strict terms might be called *poor*, for, as she was wont to say, "It was one of the

" greatest benefits that could be done to mankind " to free them from the cares and anxieties that " attend a narrow fortune;" in pursuance of which generous sentiments she has been often known to make large presents to persons who were not in the last extremes of indigence. With regard to those whose circumstances were such that the acceptance of alms might have put their modesty to some pain, she studied to spare their blushes, while she relieved their wants. When one such person of her acquaintance was in some distress, she contrived to lose at play a sum of money sufficient to supply the necessity of the case, which was perhaps the only time she touched a card in her whole life. She possessed in an eminent degree the art of giving, for she knew how to heighten every favour by the ready and obliging manner in which she conferred it. Indeed to the poor she seemed a ministering angel. Her goodness prevented their requests*, and smiles, gentle language, and the warmest expressions of good-will always accompanied her substantial acts of mercy. The distressed were encouraged to disclose all their wants by the kindest assurances of relief, and she treated them with the sweetness and easy goodness of a friend rather than the superiority of a benefactress, nor was she inclined to take offence at the appearance of ingratitude in her dependents. When she chanced to overhear some unthankful poor, who sat down at her servant's table, murmur at their food, though she had fed upon the same herself, she only put this gentle construction on their behaviour, " That

* " These hands will shortly be stiff and useless in the grave, " that are now capable of distributing to the necessities of the poor " and afflicted, if thou wouldst give me the glad commission. O " send me the ready messenger of consolation to their wants and " distress! Hear their blessings and prayers for me! Before they " asked I have heard their wants." A passage in her manuscript Devotions.

" they expected something better than ordinary " at her table:" and she was so far from resenting this indecent delicacy of appetite, that she did not even at that time omit the alms she usually gave when indigent persons were entertained at her house.

It is truly astonishing how the moderate estate Mrs. *Rowe* possessed could supply such various and extensive benefactions, and her own sense of this once broke out to an intimate friend. " I " am surprized," said she to her, " how it is pos- " sible my estate should answer all these things, " when I consider what I do, and yet I never " want money." This she only spoke to give honour to the divine blessing, which, as she was wont to acknowledge with great piety, protected her from losses, and succeeded all her affairs, for it would be extreme injustice to interpret her expressions of gratitude to the goodness of Providence in a different manner, since her great care to conceal her charities from the observation of mortals gives the highest evidence that no love of human applause tainted the purity of her benevolent dispositions.

Mrs. *Rowe's* writings give a faithful picture of her soul. Her profound humility, and supreme affection to God, her faith in his promises, and dependence on his providence, her zeal for his glory, and love to the holiness of his laws appear in the strongest light in her works. But as it would too much swell these Memoirs to transcribe her sentiments on these heads, we shall only relate the means she made use of to cultivate these divine graces with the addition of some passages from her manuscripts that bear the amplest testimony to the truth and vigour of her piety, and the connection and communion of her soul with her God.

She devoted herself to the service of heaven in a solemn covenant, which has a place among

the devout exercises of her heart, and is thus intitled,

A Covenant with God.

Incomprehensible Being, who searchest the hearts, and triest the reins of the children of men, thou knowest my sincerity, and my thoughts are all unveiled to thee. I am surrounded with thine immensity. Thou art a present, though invisible witness of the solemn affair in which I am now engaged. I am now taking hold of thy strength that I may make peace with thee, and entering into articles with the Almighty God. These are the happy days long since predicted, when one shall say, I am the Lord's, and another shall call himself by the name of *Israel*, and another shall subscribe with his hand to the Lord: and I will be their God, and they shall be my people, saith the Lord Jehovah.

With the most thankful sincerity I take hold on this covenant, as it is more fully manifested and explained in the gospel by Jesus Christ, and, humbly accepting thy proposals, I bind myself to thee by a sacred and everlasting obligation. By a free and deliberate action I do here ratify the articles which were made for me in baptism into the name of the Father, the Son, and the Holy Ghost. I religiously devote myself to thy service, and entirely submit to thy conduct. I renounce the glories and vanities of the world, and choose thee as my happiness, my supreme felicity, and everlasting portion. I make no article with thee for any thing besides. Deny or give me what thou wilt, I will never repine while my principal treasure is sure. This is my deliberate, my free and sincere determination; a determination which by thy grace I will never retract.

O thou, by whose power alone I shall be able to stand, put thy fear in my heart, that I may never depart from thee. Let not the world with all its flatteries, nor death nor hell with all their

terrors, force me to violate this sacred vow. O let me never live to abandon thee, nor draw the impious breath that would deny thee!

And now let surrounding angels witness for me that I solemnly devote all the powers and faculties of my soul to thy service; and when I presumptuously employ any of the advantages thou hast given me to thy dishonour, let them testify against me, and let my own words condemn me. ELIZABETH ROWE.

Thus have I subscribed to thy gracious proposals, and engaged myself to be the Lord's. And now let the malice of men, and the rage of devils combine against me, I can defy all their stratagems, for God himself has become my friend, Jesus is my all-sufficient Saviour, and the Spirit of God I trust will be my Sanctifier and my Comforter.

O happy day! transporting moment! the brightest period of my life! heaven with all its light smiles upon me. What glorious mortal can now excite my envy? what scene to tempt my ambition could the whole creation display? let glory call me with her exalted voice; let pleasure with a softer eloquence allure me; the world in all its splendor appears but a trifle; while the infinite God is my portion. He is mine by as sure a title as eternal veracity can confer. The right is unquestionable; the conveyance unalterable. The mountains shall be removed, and the hills dissolved, before the everlasting obligation shall be cancelled.

"In this covenanting with God," says the writer of her life, "Mrs. *Rowe* imitated the example of her pious mother, to whose sacred "engagement of this kind she made the following addition, which evidently appears by the "hand to be written in her younger years.

"My God, and my father's God, who keepest

" covenant and mercy to a thousand generations,
" I call thee to witness that with all the sincerity
" of my soul I consent to this covenant, and
" stand to the solemn dedication made of me in
" baptism; and to this
" I God's high name my awful witness make:
" and thus with the utmost willingness and joy
" I subscribe with my hand to the Lord,
" E. SINGER.

And beneath in the same paper she writes thus,
" Renewed *Sept.* 1728, when I am standing be-
" fore the Judge of all the earth to be sentenced
" for all eternity, let this contract be an evidence
" that I renounce the world, and take the su-
" preme God for my portion and happiness."

But her manuscript, of which Mr. *Rowe* has made such excellent use in the Life he has given of her, affords the following larger renewal of this sacred covenant, which, long as it is, is too valuable to be withheld from our readers, especially as it shews the interior, if we may so speak, of Mrs. *Rowe's* soul in respect of its holy and happy temper and state towards God.

Let me renew my vows, O God, to thee. Let me repeat the sacred obligation. Let my soul collect its powers. Let me, if possible, make my ties more strong—more entirely devote myself to thee. With what pleasure do I reflect on the obligations I am under to be thine! I bless the sacred engagement, and would not be free for ten thousand worlds. I never knew an happy moment till I was thine. All my joys are dated from that blessed period. Thence they took their spring, and thence they will for ever flow. O herefore let me joyfully renew my vows to thee. Let angels instruct me how to confirm them. Let them teach me their forms, and give me their flames. Let all be noble, and pathetic, and solemn as their immortal vows. I would bind my-

self beyond the ties that mortals know. But I cannot speak with the ardor I wish. I cannot find words to express the vehemence of my soul. But O thou, who canst understand those desires which language fails me to utter, accept the sincerity of my heart, regard and accept my vows, and O let them be confirmed for ever!

Attend, ye angels! let heaven and earth hear me! let the most high God, the possessor of heaven and earth, himself be my witness! for even to him dare I appeal, from whom no disguise can vail my thoughts, even thy sacred name I dare attest, whose favour is my hope, and whose frown is the only thing I can fear. Yet my words are not the effect of terror and distress, but of reason and love. No action of my life was ever more deliberate and voluntary. My soul gives its entire assent, and offers up all its powers. I make no reserve. Thou hast my whole, my undivided heart.

O thou that lookest down from the exaltations of thy Majesty, that ridest upon the heavens in thine excellency, and thence dost not disdain to be a Father to the fatherless, and the Judge of the widow, I come to thee destitute, forlorn, abandoned of every name of joy or confidence on earth. I have found all the specious titles and relations among men to be vanity and a lie, but I rejoice in the conviction, I bless the happy circumstance that has thrown a reproach on all human trust, that has broken my engagements with every thing below, and forced me friendless and defenceless to fly to thee. O receive me with the affection of a Father; take me into thy tenderest care and protection! O remember thy covenant with my pious ancestors to be a God to them, and their seed after them, by an everlasting covenant! Thy compassions exceed those of the tenderest relation on earth. Thou dost delight to exercise loving-kindness and truth in the earth. Thou art

the God of all grace and consolation. These are thy free, thy natural operations: fury is not in thee: thy name, thy boasted name is LOVE, and thou dost never deviate from its gentle dictates. It is the beginning and end of all thy works; the glorious end thou hadst from all eternity in view. Thou dost not withdraw thine eyes from this design, but hast set thine heart upon it from everlasting to everlasting. Goodness and compassion for ever flow from thee. Thou canst not restrain those glorious emanations. They will, and must for ever stream from thee, the infinite abyss, the spring of goodness, the sum, the plenitude of joy, its never-failing source.

O thou that hast purchased my soul with thine own blood, before God and angels I put it into thy custody! with thee I solemnly deposit the sacred pledge. Into thy hand I commit the precious treasure. It is my all, my very being. O, form it after thy pleasure, and secure it from the stratagems of hell! I am surrounded with danger, and a thousand unseen snares attend me. I have but one cast for eternity. Look with eyes of pity on my impotence and distress. I fly to thee; let me find an hiding-place from the wind, and a covert from the tempest.

I am not, I cannot be my own keeper. Flesh and blood are too weak to struggle with principalities and powers, and the rulers of darkness in high places. The combination is too strong for unassisted nature to conquer. Thou knowest my strength is but weakness, my wisdom folly, my natural light all darkness I know not the next step before me, and, if I stumble, it will bring reproach on thine holy ways.

I am of the Lord's side. I am in league with thee against the confederacy of hell. I list myself under thy banners to oppose the kingdom of darkness. Give me strength and wisdom to encounter all opposition. Let me never be left to

my own conduct, or dishonour thy cause by any weakness or inadvertency. O thou who dost not slumber nor sleep, watch my goings, and let none of my footsteps slide! O fountain of love and grace, let me feel thy present influence! There is no relation in all nature so near as that between God and a virtuous mind; and wilt thou not adorn it with those graces which are capable of being improved for ever?

In the name of the Lord God of Hosts, the God of the armies of *Israel*, let me conquer the principalities and powers of darkness. I have taken thy word for my defence. I have fled to the name of the Lord for safety. Let me rejoice, let me triumph in that sanctuary, nor know a thought of diffidence or fear. Let me hope against hope, believe above belief with confidence worthy of that power on which I trust, and of that veracity which is engaged to protect me. Be the powers of hell confounded while I make my boast in the Lord, and rejoice in thy salvation.

I can, I must, I dare set to my seal, that God is true. I need not scruple to affirm what thou hast attested. I may without hesitation give my assent to the word of the living God. Let not my footsteps slide, keep me in the ways of life and salvation, direct every motion, for thou art my only counsellor. Leave me not to choose for myself. Give me no advantage but what I may employ for thy glory. Cancel every prayer that has not been agreeable to thy will. I retract every petition whose success will not centre in thine interest. It is thee, and not myself, that I would honour. It is thee I would live and die for. Make thine own terms, let them be what they will, I take thee for my only portion for this life, and for all eternity, and with full consent I subscribe with my hand to the Lord,

E. ROWE.

Sept. 11, 1725, Mrs. *Rowe's* birth-day.

This excellent woman practised secret prayer three times a day, as appears by this resolution taken from her manuscript. "At morning, at "noon, and at night I will praise thee, and pay "my homage to the supreme and independent "Being." And as she was wont to say, "that "we ought to consecrate our brightest intervals "to the service of heaven," agreeably to these just sentiments she employed those parts of the day in which she believed the powers of the mind more free and active as seasons of holy retirement. But it was judged by one who was well acquainted with her, that her devotions were rather frequent than protracted to such an undue length as might tend to distract the attention, and fatigue and exhaust the spirits.

She had an high veneration and love for the Lord's day, which, abstaining from worldly affairs and pleasures, she wholly consecrated to the service of religion. No slight indisposition, nor severity of weather prevented her constant attendance on public worship, at which her attention and reverent behaviour shewed the utmost composure and elevation of soul. She also, in imitation of our blessed Saviour's example of doing good on the sabbath, sanctified the Lord's day by entertaining a number of poor people at her house, and by an abundant distribution of her charity. But her devout regard to the public worship of God will best appear by the following passage extracted from the manuscript volume of her devotions.

I solemnly, says she, set apart one day in the week, if possible, *Saturday*, for my retired devotions to prepare myself for the noble employment of public worship; and then let all the powers of my soul be exercised in love and humble adoration. Let me make more sensible approaches to the propitious Being whom unseen I love, and let him fill me with the ineffable delights his presence

affords, and make me joyful in the house of prayer. Let me be abundantly satisfied with the fatness of his house, and drink of the rivers of his pleasure.

She never neglected any opportunity of partaking of the Holy Communion, for which she had the highest affection and reverence, and the same manuscript that has been so often cited will shew what devout and virtuous resolutions she made at such sacred seasons.

With every sacrament let me renew my strength, and with the bread of life receive immortal vigour. Let me remember thy vows, O God, and at my return to the world let me commit my ways to thee. Let me be absolutely resigned to thy Providence, nor once distrust thy goodness and fidelity. Let me be careful for nothing, but with prayer and supplication make my wants known to thee. Let the most awful sense of thy presence dwell on my heart, and always keep me in a serious disposition. Let me be merciful and just in my actions, calm and regular in my thoughts, and, O, do thou set a watch on my mouth, and keep the door of my lips! let me speak evil of no man; let me advance the reputation of the virtuous, and never be silent in the praise of merit. Let my tongue speak the language of my heart, and be guided by exact truth, and perfect sincerity. Let me open my hands wide to the wants of the poor, in full confidence that my heavenly Father will supply mine, and that the high possessor of heaven and earth will not fail to restore, in the hour of my distress, what I have parted with for his sake.

O let thy grace be sufficient for me, and thy strength be manifest in weakness. Be present with me in the hour of temptation, and confirm the pious resolutions thou hast enabled me to form.

She had an inexpressible love and veneration

for the holy Scriptures, and was assiduous in reading them, particularly the *New Testament*, the *Psalms*, and those parts of the *Prophetical Writings* which relate to our blessed Saviour. For some time before her death she scarce read any thing besides these sacred books, and practical treatises on religious subjects. She was also wont to assist her improvement in holiness, and the christian life by frequent meditations on the blessedness of a future state, the perfections of God, particularly his infinite goodness and mercy in the redemption of the world by Jesus Christ, and on other important articles of religion which appeared best suited to promote devout and holy dispositions. Besides these her usual exercises of piety, she observed some stated seasons of abstinence and extraordinary devotion.

The fervor of her zeal in the cause of godliness was beyond the rate of common examples. As she could not command her tears of transport, when she was witness to any eminent instance of piety, so the declining state of religion rent her very soul, and as she saw with inexpressible grief the fatal advances of infidelity in this nation, she spoke with the highest esteem and gratitude of those excellent persons, who in the present age have defended Christianity by their learned writings, and truly venerated them as public benefactors to mankind.

Mrs. *Rowe* seemed to be peculiarly formed for the practice of sublime and ardent piety. It was the supreme pleasure of her life; yet her own words assure us, that she did not set too high a value on strong emotions of the passions, and religious fervors, and her love of devotion was joined with the utmost regard to social virtue; for thus she expresses herself in a letter to a noble friend. I have written no pious meditations of late. The warmth of devotion, perhaps, as well as that of the other passions, declines with life, but I hope the calm,

the reasonable, and solid part of religion will be still improved. She affected no kind of singularity, or appearance of severity, nor presumed to censure those who came not up to that strictness to which she obliged herself: and she was so far from imposing any methods of devout life on others, to whom, on account of their difference of temper, and deeper engagements in the business of the world, they might be inexpedient, that she did not recommend them, "or I "think," says Mr. *Rowe*, "so much as mention "them to her most intimate friends, but, on the "contrary, studied concealment so much, that "it is only from her manuscript, and the in- "formation of her servant, from whom they "could not be hid, that I have arrived at the "knowledge of the greater part of them since her "death."

She possessed a large measure of serenity and cheerfulness of temper. This happy disposition of mind, which is more than once recommended in the sacred writings, and is so great an ornament to true piety, continued with her to her last moments, so that, excepting some intervals of generous grief occasioned by her devout and social affections, her whole life seemed not only a constant calm, but a perpetual sunshine.

Mrs. *Rowe's* friendships were founded on virtue, but not a perfect agreement in those smaller matters which divide us as Christians and Englishmen. She was favoured with the esteem and acquaintance of the countess of *Winchelsea*, the viscountess *Weymouth*, the viscountess *Scudamore*, the lady *Cartaret*, the lady *Brooke*, the honourable Mrs. *Thynne*, the earl of *Orrery*, Dr. *Ken*, bishop of *Bath* and *Wells*, sir *Richard Blackmore*, Dr. *Watts*, Mr. *Prior*, Mr. *Grove*, &c. "But above all,"' says the writer of her life, "she possessed the highest degree of friend- "ship with another illustrious ornament of the

" age, which, as it began as soon as ever her la-
" dyship was capable of this generous passion, so
" it continued without the least interruption to
" the last moments of Mrs. *Rowe's* life: and it
" gives me great pleasure that I can conclude
" the character of a lady, whose memory ought
" to be most dear to me, with this testimony to
" her virtue and merit, that her life was ho-
" noured with the friendship, and her death la-
" mented with the tears of the countess of *Hert-*
" *ford**."

A large Collection of Poems by several hands in honour of Mrs. *Rowe* is prefixed to her *Miscellaneous Works*. We shall select only one of distinguished excellence.

* She was the daughter of the honourrble Mr. *Thynne*, brother to the lord viscount *Weymouth*. She married *Algernon*, earl of *Hertford*, son of *Charles Seymour* Duke of *Somerset*, who succeeded to the honour and estate of his father on his demise, *December* 2, 1748, by which event she became duchess of *Somerset*. His grace, her husband, died *Feb.* 9, 1750, and she survived him only till *July* 1754, leaving an only daughter, married to sir *Hugh Smithson*, bart. who succeeded his father-in-law as duke of *Northumberland*, while sir *Edward Seymour*, bart. succeeded him as duke of *Somerset*. This daughter died towards the latter end of the last year.

The duchess of *Somerset*, Mrs. *Rowe's* intimate friend, not only lamented the death of Mrs *Rowe*, but wrote an elegy upon her, which it seems Dr. *Watts* had a sight of, and upon which he composed the following commendatory lines:

On an Elegy written by the right honourable the countess of *Hertford* on the death of Mrs *Rowe*.

Struck with the sight of *Philomela's* urn
Eusebia weeps, and calls her muse to mourn:
While from her lips the tuneful sorrows fell,
The groves confess a rising *Philomel* †.

† Remnants of time employed in prose and verse.

To Mrs. *Elizabeth Singer*, on the sight of some of her divine Poems, never printed.

I. *July* 19, 1706.

On the fair banks of gentle *Thames*
I tun'd my harp; nor did celestial themes
Refuse to dance upon my strings:
There beneath the evening sky
I sung my cares asleep, and rais'd my wishes high
To everlasting things.
Sudden from *Albion's* western coast
Harmonious notes come gliding by:
The neighb'ring shepherds knew the silver sound,
"'Tis *Philomela's** voice," the neighb'ring shepherds cry:
At once my strings all silent lie,
At once my fainting muse was lost
In the superior sweetness drown'd.
In vain I bid my tuneful pow'rs unite;
My soul retir'd, and left my tongue;
I was all ear, and *Philomela's* song
Was all divine delight.

II.

Now be my harp for ever dumb.
My muse attempt no more. 'Twas long ago
I bid adieu to mortal things,
To *Grecian* tales, and wars of *Rome*;
'Twas long ago I broke all but th' immortal strings.
Now those immortal strings have no employ
Since a fair angel dwells below,
To tune the notes of heav'n, and propagate the joy.
Let all my pow'rs with awe profound,
While *Philomela* sings,
Attend the rapture of the sound,
And my devotion rise on her seraphic wings.

ISAAC WATTS.

* Mr. *Grove* cannot certainly say whether Mrs. *Rowe's* poetical name, *Philomela*, by which she was early known, was assumed by herself, or was a compliment to her by her friends. The latter, says he, is most probable, and that it was given her at the publication of her poems, in 1696, before which, her modesty not consenting that her own name should appear, this was substituted in the room of it, as bearing a very easy allusion to it (that of *Singer*) and happily expressing the softness and harmony of her verses, not less soothing and melodious than the strains of the nightingale, when from some shady covert she fills the woods with the rich music of her lays.

END OF VOL I.

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